

The Outlook of Missions

Volume XII
Number 3
March, 1920

EVERYONE Praying—Working—Giving
For the
FORWARD MOVEMENT



FOR ye are all one in Christ Jesus
GALATIANS 3:28

INTERCHURCH WORLD MOVEMENT



RED LETTER DATES

**APRIL
6 and 7**

The light of the FORWARD MOVEMENT is rapidly dispelling all shadows in our Church. While its brilliance is shared by many, from out of the darker corners comes this cry:

"We, the **laymen**, want more information, and closer contact with the complete program of the Movement. We want to know **why, how and when.**"

In answer to this cry two great

Forward Movement Conventions for Laymen

will be held to which all the **laymen** of the Reformed Church in the United States are invited, yea urged to attend.

These conventions, one at **Reading, Pa.** on **April 6 and 7** and the other at **Dayton, Ohio** on **April 8 and 9** are under the auspices of the Laymen's Missionary Movement. They will be probably the greatest, most informing and most inspiring of any of the great gatherings of laymen. Pastors are welcome; but if you are a layman, here is your opportunity.

**READING
PENNA.**

**APRIL
8 and 9**

**DAYTON
OHIO**

July 13 to August 29 inclusive

In other words if we were printing a calendar, the figures representing the days of July and August would all appear in red ink. They **should** stand out from other days in the year, as holidays in the true sense of the word, as days that are different, as days that mean more.

We hope that you will preserve the schedule listed below, that you will permit yourself to keep well-informed concerning later announcements of plan and program and that, when challenged, you will respond heartily to the call of the

SUMMER Missionary Conferences

Newton, N. C., Tuesday, July 13, to Sunday, July 18.

Frederick, Md., Saturday, July 17 to Friday, July 23.

Tiffin, Ohio, Saturday, July 24 to Friday, July 30.

Lancaster, Pa., Saturday, July 31, to Friday, August 6.

Ridgeview Park, Pa., Monday, August 2, to Sunday, August 8.

Collegetown, Pa., Monday, August 9, to Sunday, August 15.

Mission House, Wis., Monday, August 16, to Sunday, August 22.

Indianapolis, Ind., Wednesday, August 25, to Sunday, August 29.

POINTS OF INSPIRATION

* APR 1 1920

The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States

Contents for March

THE QUIET HOUR..... 98

GENERAL

A FORWARD MOVEMENT MESSAGE..... 99

HOME MISSIONS

The Season of Ingathering..... 105
 Apportionment of Men..... 105
 Should a Mission Participate in the Forward Movement?..... 105
 The Apportionment 106
 Notes 106
 A Letter from Gary..... 107
 St. Paul's Reformed Church, Juniata, Pa., 1906-1920..... 108
 Cause for Alarm..... 108
 The Apportionment in Immigrant Missions..... 109
 A Word from the West..... 110
 Observations of the Treasurer..... 111
 The Survey 113
 Chart—Uniontown Magyar Church Membership..... 116
 Missionary Finance 117

FOREIGN MISSIONS

She Died in the Lord..... 119
 How a Japanese Ex-Bishop Spends His Time..... 119
 Facts About the Woman's Medical College and Foreign Missions.. 120
 A Word About Dr. Hoy..... 121
 Christ Is Risen, Indeed..... 121
 David Schneder Hoy Memorial Hospital..... 123
 Annual Report of Abounding Grace Hospital..... 124
 From Dr. Hoy's Annual Report..... 125
 Good Results of North Japan College..... 127
 The Tsugaru Peninsula..... 128
 Prayer Points for Progressive People..... 129
 The Centennial of Medical Missions 130
 Christmas in Japan..... 131
 Sendai Christian Orphanage 132

WOMAN'S MISSIONARY SOCIETY

Editorial Comment 133
 National Conference of Church Women..... 134
 Special Summer Advantages..... 134
 For Our Note Book..... 135
 Program Outline for the May Meeting..... 136
 Literature Chats 137
 The Neglected One-Fifth 137
 Christmas in a Japanese Kindergarten..... 138
 Over the Tea Cups..... 140
 Miyagi Girls' School 141
 The Spirit of Today..... 141
 Shall There Be an Institute Next Year?..... 142
 Returns of the Campaign by Classical Societies..... 143
 A Voice Out of the Past..... Third Cover Page

Subscription, 50 cents per Year, Payable in Advance

Send all Remittances to "The Outlook of Missions," Room 306, Reformed Church Building, Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.



The Quiet Hour



The grass withereth, the flower fadeth; but the word of our God shall stand for ever. —Isaiah 40: 8

There are two kinds of evils which it is folly to lament. Those which you cannot cure and those which you can.

—WILLIAM HUTTON.

Next to sincerity, remember still
Thou must resolve upon integrity;
God will have all thou hast; thy mind, thy will,
Thy thoughts, thy words, thy works.

—GEORGE HERBERT.

God wants us all to be His ambassadors. It is a position higher than that of any monarch on earth to be a herald of the Cross, but you must be filled with the Holy Spirit.

—D. L. MOODY.

Make us long-suffering and patient, cordial and sympathizing, kind and good; teach us to hold and speak the truth in love, and to show mercy that we may also obtain mercy.

—CHRISTINA G. ROSSETTI.

He hath sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat.

—JULIA WARD HOWE.

Jesus ever insists on the spiritual—the transformed character—not because it is necessary to win heaven, but because it is necessary in order to win the world; His eye is fixed on earth, not on the skies.

—JOSIAH STRONG.

Rise, my soul,
The benediction of the sky to meet.
Sound, color, fragrance, freshness—mine the whole,
Mine to receive and haply mine to give:
A kingly day, and kingly must I live.

—AMOS R. WELLS.

We seldom find any great height and sweetness of character in an anxious-minded person, for this simple reason, that it has no chance to grow; all the forces go in other directions. Character cannot grow in an atmosphere of worry or anxiety.

—IDA G. MOULTON.

That life is most holy in which there is least petition and desire and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish and leave it or merge it in God's will.

—F. W. ROBERTSON.

Behind every storm of trial and every cloud of sorrow is the heavenly blue of Christ's unchangeable love, a love stronger than death, a love that follows us amid all our wanderings and backslidings, amid all our changes of heart and of circumstance, and remains steadfast and unwavering even when our love is suspicious and cold.

—HUGH MACMILLAN.

To-day is the golden age of your life and mine. To-day "all things are possible to him that believeth." To-day Christ is ready to bestow upon you the gift that will give you power to become a son of God. To-day the air is like magic. Breathe it with faith and courage. Act not in some to-morrow vague and illusory, but now.

—LOUIS ALBERT BANKS.

So, soul, learn this: Thou hast a part
Just where thou art,
Which, if thou'lt do, will surely bless some heart;

And not so much where thou dost dwell,
As whether well
Thy work thou dost, at last thy fate will tell.

—WILLIAM P. FINNEY.

THE PRAYER

HOLY GOD, may the glories of Thy spring-time awake my heart into beauty and song! May all the wintriness of my heart be broken! May all the chill and coldness of my heart be banished by the incoming of Thy Spirit, and may I know the joy of the Lord. Amen.

—J. H. JOWETT.

THE OUTLOOK OF MISSIONS

VOLUME XII.

March, 1920

NUMBER 3.

“Go, Heralds of Salvation, Forth!”

A FORWARD MOVEMENT MESSAGE

ALLEN R. BARTHOLOMEW.

WHAT is the FORWARD MOVEMENT in our Church? A simple answer would be—the whole Church girding on her strength to carry out the will of God in the salvation of the world. This Movement had its inception at the special meeting of the General Synod held in Altoona last March. The profound conviction laid hold of the pastors and elders then and there assembled that the hour had struck for the Church to enter upon a new era of progress in her history. The result was the appointing of a Commission of 25 ministers and elders, representing all the Boards and institutions of the Church, and covering the various sections of the Church. This Commission has held a number of meetings, at which plans were matured that will register a great advance in our value of the spiritual realities of the Christian life. Thousands of our members have already signified their willingness to devote more of their time to prayer and more of their possessions to Kingdom upbuilding. For the first time in many years our pastors and people are rising to the achieving of things that before this new era they thought were well-nigh unattainable. The works of faith are becoming manifest and the Angel of Hope sits enthroned in human hearts. There is a daring spirit in the present venture that may stagger the faint

of heart, but those who dwell in the secret place of the Most High *know* that all things are possible to them that believe on His name.

Men are often apt to be swept off their feet by the big things that ought to be done, and they do not take into account the resources at their command. Such is not true of the leaders in our Forward Movement. These men and women have carefully examined into the conditions and needs of the work of our Church in America, in Japan and in China. It will be your privilege and duty to study with calm minds and warm hearts the Survey as it is set forth in THE FORWARD MOVEMENT HAND BOOK.

THE SURVEY TESTED.

The men who were charged with making the *Survey of Needs* knew full well what a task it was to prepare a Survey that would stand the test of the most critical scrutiny. Possibly more time was devoted in passing on the merits of the findings of the surveyors than was required for the investigations. Nothing was taken for granted. Every cause had to justify its askings before a Special Committee. Then the material was examined by the Survey Committee, and after repeated meetings its report was presented for approval to THE FORWARD MOVEMENT COMMISSION. Even now no Board or institution will receive all it requires to meet its most urgent needs.



The fact that nearly all the forces of Protestant Christianity have united upon a plan of action through the Interchurch World Movement affords every assurance of success. It is also heartening that this great World Movement is in accord with the providence of God. Prince Albert used to say to young men, "Find out God's plan in your generation, and then beware lest you cross it; but fall promptly into your own place in that plan."

A BUSINESS-LIKE PROGRAM.

The fact that the Forward Movement presents a concise and business-like program of work for the Church should commend itself to every member who wishes to see the work done and who knows what must be done to accomplish it. This is surely the enterprise of the whole Church—of the staid and sober as well as those who are ready to plunge with heart and soul into the campaign. Living as we do in the blaze of the glorious light of gospel blessings, the knowledge of the spiritual destitution which the Survey reveals should grip our souls with a new devotion to our Lord and a greater zeal to publish abroad the honors of His name.

FIVE GREAT CAUSES.

There are five great causes into whose needs the Forward Movement has examined and for which it appeals to the Church. They are *Ministerial Relief*, or "Care for the Man who cares for you;" *Educational Institutions*, or "Leaders the Need of the Hour;" *Publication and Sunday School Board*, or "Publishing the Good News of the Kingdom;" *Home Missions*, or "At the Base of Supply," and *Foreign Missions*, or "Into all the World."

Ministerial Relief.

There is no cause so appealing, or more worthy of help, as the life-long support of the men who watch over the spiritual welfare of the people. The Father of us all was mindful of the priests, His servants at the altar in the sanctuary, for we read: "Take heed to thyself that thou forsake not the Levite so long as thou livest upon the earth." Our Saviour said,

"The laborer is worthy of his hire." The minister is to live of the gospel, not to grow rich on it, but to have from it all needful support. It is the duty of a church to free the mind of its pastor as far as can be, from worldly cares by providing for his maintenance, so that he can give all his time to the Word of God and prayer.

POOR PAY FOR HARD WORK.

More than one-half of the clergy in America are not as well paid as the day laborer. This, by the way, is no reflection on the man who toils long hours for his pay. Most ministers pay more to preach the gospel than the laymen pay to hear it. The cost of living in recent years has increased more than 80%. Mechanics have had their wages increased 95%. Many pastors' salaries remain stationary. Seldom does a minister receive even 20% of an increase in salary, but when such a Godsend comes to him, the Church at large is told the good news.

But it is not only the meagre salaries of the ministers that concerns the Forward Movement, but also the future provision for the minister, who, through old age or physical disability, ceases to be "The Indispensable Man" in the community. For a congregation to make him "pastor emeritus" may honor his name, but it will not always provide for his needs. This is an obligation the church whom he serves is in honor bound to discharge if the favor of God shall rest upon it.

A GREAT ACHIEVEMENT.

With this sacred problem the Forward Movement has wrestled for months. One of its greatest achievements has been the successful effort of merging the three

agencies for Ministerial Relief in our Church. In the future there will be but one Board of Ministerial Relief. The sum of \$1,200,000 has been set apart in the Budget of the Forward Movement Commission for the new Board of Ministerial Relief. It is hoped that the income from this Endowment Fund, and the annual offerings from all our congregations, will provide a sufficient amount to inaugurate a plan of relief that will guarantee to all our ministers over seventy years of age an annuity of \$500, and all ministers under this age who may be disabled an annuity of \$500, and all widows of ministers an annuity of at least \$300, and all orphan children of ministers an annuity of \$200.

BUSINESS POINTS THE WAY.

Business corporations have been in advance of the Churches in providing old age and disability pensions. An irresistible law of fair play and square deal has brought about this new order. Old age pensions belong to modern civilization. They are the Golden Rule applied to all honest and useful toilers. A comparison of pensions of six corporations with those of six denominations reveals the fact that the Church pays one-half as much to its retired ministers as they do to their retired workmen. The average pensions of the corporations is \$1,196, and that of the denominations \$533.

The proper care of ministers is closely related to pastoral efficiency, as well as to the task of recruiting for the holy ministry. The Church that neglects to provide for its old and disabled ministers cannot expect to find young men to take their places.

Our Educational Institutions.

One cannot study the workings of our twelve literary institutions—academies, colleges and seminaries—without a feeling of genuine satisfaction. It is simply a marvel that our Church schools have been capable of turning out such fine graduates when we think of their very inadequate buildings and equipment. Fortunately, our institutions of learning have always had men as their heads whose

mental, moral and spiritual strength challenged the respect of every age.

FOR THE BENEFIT OF THE CHURCH.

Our Church schools exist for the benefit of the Church. They provide leaders for all walks of life. But it is unjust to our school leaders, unfair to our sons and daughters, disloyal to our past standards and unworthy of the Church to allow the institutions to continue at a poor rate when we are so well able to do much better by them. The only way of making our institutions what we want them to be and what they must be in order to cope with similar institutions of other Churches, is by meeting their present-day demands. A host of young men and women are eager to enter our schools, but there is not sufficient room to receive them. We do well to ponder what this future loss in life and possessions will mean, not only to the schools, but to the Church. Of little influence can the Church be unless its members are led by wise, true and noble leaders.

The Survey reveals that the immediate needs of our twelve educational institutions cannot be met with a less amount than \$3,850,000. The measure of the progress of our Church will depend upon the maintenance of our schools.

Publication Interests.

Our publication interests occupy a central place in the work of the Church. These agencies supply the literature for use in our families, Sunday Schools and congregations. Who can estimate the value of the Church paper in the home, or the helps for the Sunday School? To supply these is exacting work, but it is in charge of competent hands.

GREAT COMPETITION.

In the field of publication there is always great competition. What satisfied the people in the last century will not suit the taste of the present progressive age. The people want the latest and they demand the best in the form and contents of the Church paper. The Sunday School supplies must be abreast with the spirit of the age in every particular. There is

no end to the manufacturing side of a publishing house. Few people realize this until they do not get what they want. The progress in the printers' art has been such that our Boards must be fortified at every point if they shall render the best service to the Church. This will require first of all a considerable amount of money.

OUR CARE OF THE CHILDREN.

The Sunday School Board, which has been aptly titled "The Board that cares for the Children," makes a strong appeal for aid in order to do the work which the Church has given it to do. It seeks to have *all at school or to bring the school to all*. There are 26,000,000 children and youths growing up in our nation without any vital relation to the Church or Sunday School. The Church cannot teach them unless it can reach them. For these millions of boys and girls to remain in ignorance of the gospel will mean a multitude of adult spiritual vagrants. Here is a task that the Sunday School can face and solve with the proper workers and funds at its disposal.

Religious educators, who have studied this grave situation in our national life, are of one mind that the only way to meet it is by raising up trained leaders who will make it a life-work. If there is a weak spot in the educational program of the Church, it is at this vital point. The budget of the Publication Board provides for the training of an army of volunteer workers in the Sunday School. No one can think this problem through without a strong feeling that greater support is due the Board that cares for the children. The budget for Religious Education amounts to \$550,000.

Home Missions.

How can our Church best strengthen her stakes in the homeland? This has been a burning question with the Board of Home Missions. The answer you will find in the Summary of Needs given in the Forward Movement Hand Book.

FIELDS FOR SERVICE.

Anyone who views the inviting fields in our vast country will see that we have

only occupied a small section of it. The one obstacle in the way thus far has been a lack of workers and the funds to support them. There are any number of phases of missionary activity that our Church has never been able to touch; in fact, few of us have ever thought of them as being a part of our obligation in winning America for Christ. Let me only name them: Mormonism, the Highlanders of the South, the Lumber Camps, the migrant laborers, the mining regions, and the Negro of the South. All these types of work are still outside the vision of our responsibility, but they should be a constant challenge to our Christian patriotism. We have become so familiar with the striking epigrams: "America is the great melting pot of the races," and "As goes America, so goes the world," that they have lost their grip on our consciences.

NEED OF A GREAT PROGRAM.

There never was a time when a great program for Home Missions would count for so much as now. The Christian Americanization of the people is one of the big tasks of the Church. This is as much an after-the-war necessity as the munition factory or the shipbuilding plant was during the World War. Thousands of foreigners have not yet cast in their lot with America, and these must be taught the first principles of our national life. Only those who face this problem realize its difficulties. Unless it is solved in the near future the seeds of Bolshevism can easily take root and bring forth fruit of very great danger to America, "the land of the free and the home of the brave."

The primary work of Home Missions is to go with the gospel to the people who live in new sections of our country and to assist them in securing suitable church buildings, providing them with pastors, fostering them until they attain self-support, and, above all, in permeating the life of the community with the life and spirit of Jesus.

PREACHING IN SIX LANGUAGES.

Our Board of Home Missions is

preaching the gospel in six different languages — English, German, Bohemian, Hungarian, Japanese and Hebrew. With the new influx of immigrants, it is of vital importance that the Church should place at the disposal of the Board every means to take care of these people. The immigrant zone is the territory lying east of Chicago and north of the Mason and Dixon line. This is likewise the great industrial centre of the nation, and it is the district in which our Church is the strongest. The problems which face the Board of Home Missions are simply staggering, and they call for a daring faith and heroic action. The city presents a situation that the Church must face and solve. The demands of labor, the welfare of society, the ease of travel and the spirit of worldliness—all work against the rapid growth of the Church in the city.

RURAL PROBLEM.

The rural church faces problems no less discouraging. Statistics reveal that 48 per cent of the tenant farmers do not go to any church and 78 per cent of the hired men on farms do not go. The absentee ministry also militates against the prosperity of the country church. In Missouri there is on an average one resident pastor among 67 churches.

The day has come when the members of the church must give more serious attention than ever before to the spread of the gospel in the homeland. The budget of the Board of Home Missions is \$2,383,200. If this sum is made available it will be possible for many of my Home Mission churches to pay off their indebtedness and go to self support in the next five years.

Foreign Missions.

Last, but not *least*, is the privilege and duty of the church to go with the gospel unto the ends of the earth. The passion for winning men to Christ is the secret of the success of Foreign Missions. We no longer think of the people as "foreign" who live across the seas. The fires of love have been burning a new meaning into the word "foreign." It is not to "foreign" nations that our missionaries

go—but to "other" nations. And we have come to see a new meaning in the word "Missions." The Church now regards it as a world enterprise—the unfolding of God's plan in the ages—the unrolling of the Kingdom of God on the earth, and the expression of God's great purpose for the human race. Foreign Missions, then, is simply the moving of Christians with hearts aflame out towards "other" people who have not yet heard that the Kingdom of Heaven is at hand.

NEEDS OF LONG STANDING.

How does the Board of Foreign Missions intend to spend the \$2,514,225 on the work in Japan, China and the Moslem world? The budget of needs which appears in the Forward Movement Hand Book reveals how this money can be put to good uses. These needs are the accumulation of years. They have not been made to order for the Forward Movement.

CALL FOR WORKERS.

Our Church can take just pride in its Foreign Mission enterprise for it is exerting a splendid influence. But our missionaries are too few in number and the equipment is entirely too inadequate to cope with the demands of the hour. There is immediate need for all the workers and equipment as set forth in the survey. A work as great and as varied as that of Foreign Missions needs constant reinforcements to make it effective and to insure its permanence. Missionaries must have homes, schools require buildings and equipment, congregations need preaching halls and chapels, and doctors demand dispensaries and hospitals.

WHO IS TO DO THE WORK?

Upon whom rests the responsibility of maintaining the great missionary enterprise? Never was the call so loud for a loyal and generous support of the work. Some of our members have paid \$2000 for a hospital operation to save a life in the family. This amount in China will support a medical missionary and his family who can save a thousand lives each year. Some of our members have spent \$50,000 on a manufacturing plant.

This amount will pay for the new North Japan College building. But why extend the list? This is a day of large things. Everything is done on a big scale. Men have cast their fears to the winds, and they are launching out into the deep places of the earth. The World War has taught us to think of men in millions and of money in billions.

ALL THINGS POSSIBLE.

We all realize that this is not the time to do presumptuous things, but it is the time to do things characteristic of the religion of Jesus Christ. And that is to do something that is too hard for us to do in our own strength. Things impossible with men have always been possible with Christ. There has never been a time like this for pressing the claims of the living Christ. "The hand of Almighty God is laid on the nations of the world." I believe that the whole world is now ready to think of the One who came to seek and to save the lost. The nations are staggering under the weight of a load that God alone can lift. The world is hanging on a cross, and that very fact is a challenge to our faith, hope and courage. How can we in the face of a bleeding, struggling, dying humanity go out from this holy place and live a selfish life? Rather let us place our lives, and all that we are and all that we have, at the disposal of our Lord and Savior, Who gave all He had to save us.

Near and Far

ONE mark of being civilized is the ability to imagine what goes on at a distance and to put oneself in the place of a sufferer who is remote.

It takes no laudable cleverness to see and to feel what is near at hand. In the few years past the world has beheld the inspiring spectacle of men and women putting by their business and domestic concerns, forfeiting their pleasures and their profits and giving themselves unselfishly to the piteous importunities of strangers at a distance who could not reward them with anything but gratitude

and affection, at best—and who at times were blind and deaf to their benefactors, as savages often are to missionaries, so that they bit the hand that fed them.

Those who make a fetish of blue blood and a religion of social aspirations are too foolish to see what a silly thing they do in rearing the palisade of exclusiveness round about the lives they lead, the people they know, the possessions they amass. Centuries before them some ancestor served this earth of his and ours, and ever since they have been trading on his name. He was generous, and they have become selfish; he was democratic, and they have become what they call aristocratic; he was cheerful and open and humane, and they are sour and suspicious and mean. They feebly and miserably perpetuate his name, but his spirit has ceased to live in them. The one thing they care about is to be exclusive—that is, to shut themselves in with their pompous and vain pretenses and to bask in the thin and empty homages in their mutual-admiration society.

But of any far vision they are destitute. Their life is only in the contracts their senses establish with what is close at hand. Tell them of the welfare of posterity and you talk the strange language of a closed book. Tell them of an international duty and they turn on you the dull, glazed eyes that fishes show when they are dying. It is useless to argue against such as these, for you are arguing against their love of self, of luxury, of money, of warm places and perfumes and languishing airs and everything that softens.

Ask them to any adventure that takes them where they are thrown on their own resources and see how they will shrink and refuse you. They must at any cost be comfortable; there is no brave spirit, no ambition, that can be breathed upon and quickened to a flame. These are the folk who let the war be fought by others, while they stayed in ease at home and reaped advantages. These are the ones who gain the world and lose their souls, and do not care to know what they are losing.

—PUBLIC LEDGER.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

The Season of Ingathering

CASTER is the season of ingathering not only of money but also of members for the Church. Probably the emphasis should be placed upon members rather than upon money. A great evangelistic campaign should be prosecuted throughout the Church this year. None of us are satisfied with present conditions in the Church. Last year, in spite of all our efforts, in spite of all the money that we spent, we suffered a loss of 116 members. While there should have been a gain of many, many thousands we actually suffered a loss. This does not promise well in our effort to take the community and the world for Christ. A study of the statistics as recorded in the *Church Almanac* would be a sort of a revelation to some people. The greatest loss was in Potomac Synod. Maryland Classis records a loss of 1,126 members. Many of our Classes had no net gains. The revitalizing of our present membership is imperative. Last year we confirmed 12,270 and erased 9,779. Thus in three years at this rate we will erase more than we confirm in two years. With the multitudes of people still outside of the Church of Jesus Christ, we must redouble our efforts to get people into saving touch with the institution of our religion. The best results are obtained where an effort is made to add new members at every service. St. James Mission, Allentown, Pa., is following this policy with very gratifying results. Let there be an ingathering of members into the Church as well as of money into our coffers. There should be an apportionment of *members* as well as of *men* and *money*. A definite goal might be set and everyone should strive earnestly to win one unto the Lord.

Apportionment of Men

Why not? Why should there be an apportionment of money and not of men? Why should not every congregation set for itself a goal to provide a certain number of men for the ministry and workers in general for the Kingdom? Dr. C. E. Miller, the President of our Board and of the General Synod, put it strikingly the other day when he said that the congregation which does not furnish a minister is still foreign missionary territory, inasmuch as during all the years of its history it has been necessary to send ministers unto it from the outside. Why should not a congregation come together annually and under the consciousness of the Divine guidance lay the responsibility upon some one of their number to give himself or herself to the ministry or to the missionary work of the Church? Such a man or woman would then go forth with a consciousness of a profound sense of commission and there would come to be a sufficient supply of ministers and of Christian workers. More and more are Deaconesses needed in the life of the Church, and our congregations ought to lay this call upon the hearts of promising young women.

Should a Mission Participate in the Forward Movement?

This question has been raised by a number of our Missionaries. There is but one answer. Certainly. If there is any congregation that ought to participate whole-heartedly in the Forward Movement it is the Mission congregation. First, because it is a part of the Reformed Church and the success of the Movement depends upon the full support of every congregation of the denomina-

tion. Second, these Missions have been the beneficiaries of the Church at large for a longer or shorter period, and out of gratitude for favors received they should co-operate whole-heartedly and to the full extent of their ability. And thirdly, they are to be the beneficiaries in the Movement. Practically every one of our Missions will be substantially helped through the Movement. It is proposed that they will either secure a suitable building or will have their debts brought within manageable proportions and attain speedy self-support. So that it is expected that all of our Missions and Missionaries will throw themselves whole-heartedly into this united effort of the Church.

The Apportionment

Within recent years there has been wonderful progress made in paying the Apportionment. In four Synods last year 588 congregations paid the Apportionment in full. The returns thus far indicate that this year there will be a far larger number and that the full Apportionment will be more nearly paid than ever before in our history. The pastor of a country charge writes that his Apportionment, amounting to almost \$1,400, has already been paid in full for this year. This amount is more than the pastor gets for his salary. This is certainly a most excellent showing. The Apportionment should be cleaned up by Easter or as soon thereafter as possible. It should be out of the way before the Forward Movement financial campaign will come on the latter part of April and the beginning of May. The forthcoming meeting of the General Synod is to be a "Victory Synod" and our aim should be to make it such not only in having the full amount of the budget of the Forward Movement pledged, but in paying the Apportionment in full.

**Make religion as broad as life
and take the need of the community
as the rule of the Church.**

Notes

The OUTLOOK OF MISSIONS is sorry to note the serious illness of Miss Alma Hassel, the Kindergarten teacher in our Japanese Mission at San Francisco, Cal. Miss Hassel took charge of the work last September and has already greatly endeared herself to these Japanese mothers and children. We pray for her full and speedy recovery.

* * *

A new Japanese congregation was organized on February 1, at Los Angeles, Cal., with an enrollment of sixty charter members. At the annual meeting of the Board last July Rev. T. Kaneko was appointed to be associated with Rev. J. Mori in the work among the Japanese on the Pacific Coast. Mr. Kaneko immediately went to Los Angeles, where he has now been instrumental in organizing this new Japanese congregation. Treasurer Wise was the representative of the Board on this occasion.

* * *

The property at 107 East 34th Street, New York City, has recently been purchased by the Board as a Hospice in connection with our Harbor Mission work. This is a splendid six-story building and will lend itself beautifully for the service for which it was procured. After some alterations and improvements the building will be ready for use by the first of May.

* * *

The new church at Winston-Salem is about completed and the date of dedication has been set for March 21. The General Secretary will be present to represent the Board on this occasion.

* * *

The church at Fern Rock, Philadelphia, is nearing completion. This church is ideally located and will meet a great need in this community. Rev. H. G. Maeder began this work several years ago in a hall that was rented for the services

* * *

Trinity Church, Detroit, is about com-

pleted and will be dedicated shortly after Easter. This Mission for the last two years has worshipped in a temporary chapel which has been outgrown and its usefulness has long been at an end. Under the leadership of Rev. F. W. Bald this Mission in its new quarters will doubtless make phenomenal progress. The Board recently voted the services of a Deaconess for this Mission.

* * *

Plans are being completed for the new Grafton Avenue Church at Dayton, Ohio. A very excellent lot was procured several years ago at the time when the General Synod met at Dayton. The Mission has been worshipping during these years in a portable chapel. Dr. William A. Hale, one of our oldest Missionaries, has shown an unusual amount of youthful vigor in leading his people in this building project. A friend of the Doctor's has promised to put a fine pipe organ into the new church. Other friends of his will doubtless supply other needs in the church.

* * *

Rev. H. L. V. Shinn, of Germantown, Ohio, will be the new pastor of St. Paul's Mission, Kansas City, after April 1. Here is a Mission of rich prospects and a great work is waiting Mr. Shinn.

* * *

Rev. M. Grether who is at present taking a post-graduate course at Princeton Theological Seminary, will become the new pastor at Lincoln, Nebraska. This Mission has been vacant for a long time and has suffered because of it. Miss Myra Noll, the Deaconess, is holding the Mission together until Rev. Mr. Grether comes in the field.

* * *

The Rev. Andor Harsanyi, our Hungarian Missionary at Uniontown, Pa., has doubtless the biggest parish of any of our Reformed ministers. His parish covers 34 mining towns in Western Pennsylvania. He has a membership of 451 in these scattered communities. The Mission is now planning for the erection

of a new church at Uniontown, which is the center of the parish.

A Letter from Gary

Two fires in Gary have wrought havoc in two different ways within the past few weeks. One of these began in the South Gary Mission, in which Miss Hannig conducts Sunday School, and in which the Religious Day School conducts classes to over 350 children. This we hope to have repaired and continued in a week or so. The other fire was of a different nature, namely, the burning of New Testaments by the Sisters of the Roman Catholic Churches nearby. These Testaments were given to quite a number of children who had been attending another one of the Missions we are serving near Eleventh Avenue, and only two blocks from one of our large public schools. The children had been attending regular for several months when it was discovered that they possessed Testaments; the sisters and priest became quite angry, and, taking them from the children, burned them in a heap before their eyes. One little tot, however, hid the one she possessed in her stocking, and came to us later happy and glad that she still held her possession. These children have been told to stay away; some have given heed, others still insist upon coming. We are disposed to continue giving assistance to the worthy people who are opening the rooms and conducting Sunday services. The one fire we can easily remedy; the other, too, can become likewise, but you must help us with your prayer and interest. I am

Yours in service,

J. M. JOHNSON.

How to keep abreast of the times
is the study of the hour. **Read**
The Outlook of Missions.

**St. Paul's Reformed Church
Juniata, Pa.
1906—1920**

REV. JOHN KEAMER WETZEL, PASTOR.

St. Paul's Church, Juniata, Pa., Rev. John K. Wetzel, pastor, from January 11-18, celebrated its fourteenth anniversary in one of the very best weeks of services that the church has ever had.

The services were well advertised in the homes of the members by pamphlets intended for this purpose, while every member of the Sunday School and congregation carried an attractive pocket card announcing the services and the preachers. The Forward Movement *Bulletin* distributors gave splendid service. It was the privilege of St. Paul's to hear the Revs. Dr. Charles W. Levan, Alexandria, Pa.; A. A. Hartman, Roaring Spring, Pa., and D. Elmer Master, Huntingdon, Pa., on successive evenings, and is indebted to them for forceful messages.

Barring an epidemic of measles and a week of severe winter weather, the attendance was exceptionally good. The congregations were counted and the attendance noted at each service. The total attendance for the week was 731, while the membership of St. Paul's is 250, of whom 50 reside outside of Juniata.


The music of the week deserves special notice. A song service preceded each hour of worship. The choir, a junior chorus, men's chorus and special numbers

in other forms added very much to the week.

St. Paul's congregation never had so good a time in its life.. The fellowship of the week was exceptionally fine. Congregations lingered after the close of the service and spent half hours in making new friends and in getting better acquainted.

This kind of fellowship augurs well for the future of the church, for if the church would work well and accomplish much in our day it must develop that "esprit-de-corps" so essential in the making of an efficient organization. Let our churches catch the spirit of enthusiasm that comes with a consciousness that we are united in a great task and that spirit will assert itself in a new loyalty and devotion to the Kingdom. Let us go forward!

Cause for Alarm

 THE attention of our readers should be called to the figures recently published showing the immigration in the last ten years. The peak was reached in 1913, before the war reduction commenced. In 1913 the arrivals were 1,400,000. Immigration of recent years has been coming from non-Protestant countries. Almost one million have come since the war began in 1914.

Figures were recently published that the Protestant Church membership of

St. Paul's
Reformed
Church,
Juniata,
Pa.



America is 25,359,890. Therefore, in the last pre-war year the percentage of immigrants to the present Protestant Church membership is about 5.6%.

These figures are significant. They indicate a probable change in American ideals. It has been said only one signer of the Declaration of Independence was non-Protestant. Until late as the fifties, a considerable number of our immigrants were largely from Protestant lands, and were idealists escaping from a European environment that was uncomfortable to liberals.

Today the character of our immigration is completely changed. Only too often the foreigner is voted en bloc by those radically opposed to the spirit of that Protestant body that signed the Declaration of Independence. Voted thus en bloc, and traded with first one party then the other, a small group can be used as was for years the Centrum in the German Reichstag.

The mathematics of overcoming our Protestant element in about 18 years by a 5.6 increase does not tell all the story. In many communities by such voting en bloc like the Reichstag Centrum, the immigrants of a much shorter time form the balance of power between political parties.

These figures should cause every thoughtful Protestant to watch carefully through his Church organization the immigration legislation now pending in Congress and to exert every possible effort to have legislation at least very carefully restricted during the trying time of reconstruction.

The Smith-Towner bill, among other things, provides for the Americanization of the immigrants now with us.

The future of America is in the hands of the Christians of America.

The Apportionment in Immigrant Missions

D. A. SOUDERS, SUPERINTENDENT.



HIS subject has been assigned for the March number of the *OUTLOOK OF MISSIONS*. It was evidently so assigned because congregations and missions especially are expected to secure payment of the apportionment in full by Easter time. Most missions do so, and for several reasons. In the first place, they say: "Part of this money comes back to us through the help of the Board of Home Missions. We will show our appreciation by helping raise the money needed for other missions and for other benevolent work of the Church. Some of it goes to help Missions in China and Japan and our religion teaches us: 'Do unto others as thou wouldst have them do to thee.' As we are getting help we will also help others. Thirdly, if we do not help others we ourselves become more and more selfish, so even while we are Missions we wish to teach our people how to give and how to live for Christ's kingdom. Of Jesus it was said, 'He saved others; Himself He could not save.' Jesus Himself said: Inasmuch as ye have done it unto the least of these ye have done it unto Me."

We have said Missions usually pay their apportionment in full, but they do not always do so, nor do all of them do so. The Psalmist says: "Praise is comely." We prefer to praise, but sometimes instruction and admonition are required. Some Bohemian and some Hungarian Missions pay their apportionment in full; they have our praise. Some pay it in part, and to them comes our encouragement. Some we are told do not pay anything and leave the payment to the Classis at its annual meeting. Classis often does this in order to keep its honor before Synod. In fact, if the Mission belongs to an English Classis this is done by the Classis in order to maintain its good name. It has been the rule of the Hungarian Classis to vote payment for the congregations out of its treasury, but some-

times there is not enough in the treasury to do this.

Congregations should have the same high sense of honor toward Classis as the Classis has towards Synod, and should not allow it, the Classis, to pay for them. I do not know why such is the case. I have explained the use of this money to the congregations and I have met with the Consistories and explained to them, and I have requested missionaries to explain to their people.

This is why I wish to explain again in this public way what the apportionment is and what the money is used for. The apportionment is the money needed by the General Synod to carry on its work; also the money needed by the Synods for their work; and the money needed by the Classes for their work. It is the *budget* for the whole Reformed Church for one year. It is used for the work of the Home Mission Board; the Foreign Mission Board; the Sunday School Board; the educational institutions—schools, colleges and seminaries; the Ministerial Relief Board, etc., etc. If, therefore, some congregations fail to pay, these interests suffer accordingly.

If the apportionment was needed in the past it will be much more needed this year and the years to follow. The work is growing rapidly and the expenses are largely increasing. For example, the Board of Home Missions is using this year \$15,000 more than last year for the larger salaries needed for the same missionaries we had last year. Besides this, we are planning in the Forward Movement to enlarge our work very much.

I, therefore, confidently make an appeal to our loyal Hungarian and Bohemian members to pay the apportionment in full. I chose the Lapja for this appeal because it will reach many Hungarian Reformed people who can not go to the church and hear about it there. During this season of Lent save all the money you can for the Lord's work. Pay your apportionment the first time you go to church; and then pay all the rest of your Lenten savings on the debt that may still be resting on your church property. I

can not tell how much the apportionment will be for each person, as each Synod has sums in addition to the work of the Boards, but would it not be quite easy for each church member to pay a dollar or two for this worthy object? "The Lord loveth a cheerful giver."

A Word From the West

JOHN C. HORNING, SUPERINTENDENT.

A STRIKING example of the Church's opportunity and responsibility is brought to light by the Interchurch Survey of a typical county in Washington, near Centralia, where the recent outbreak of I. W. W. lawlessness resulted in the death of several ex-service men.

The Interchurch surveyor reports: "The situation in Gray's Harbor County, Washington, is typical of many of the problems which arise in lumber regions, particularly as they affect the Church. In this county, which is approximately 60 miles long and 20 wide, there are about 45,000 souls. Of this number only 3,000 are members of any Church, and yet there are forty-four Churches ministering to these people.

"In this county there are 64 logging camps, employing 5,000, located on the edge of a primeval forest—far from moral and religious ministrations. Of these 6,556 are without religious ministrations at all. There are 500 children alone, so isolated that they receive no religious or educational advantages of any kind.

"These conditions cannot be blamed on the temporary nature of the logging industry. One of the townships lying in the heart of this county is the most heavily timbered piece of ground in the world, enough timber to build a boardwalk one hundred feet wide around the world. This means that the community will be permanent for generations to come."

Manifestly the Church must readjust herself to the challenging task in the great Northwest. The surveyor arraigns the 16 Church organizations and 13 resident ministers for making no attempt "to reach 2,000 loggers within one hour's

automobile ride of the city." But these are not alone in their neglectful attitude.

Concerning a shipyard where 1,000 men are employed, the surveyor states that the management of the company assured him the company would welcome and assist any program the Church attempted to put into effect. Six hundred men, he says, sit for one hour at the dinner period. There is in the quarters a piano and the staging for a rally or meeting. And he concludes: "I could not get the preachers to see that here was a splendid congregation waiting every day. A program of song and music, and perhaps a judicious talk would be a wonderful institution for these men."

Again: "Every night from 5.30 to 9 more than 40 congregations of loggers sit in their bunk houses with nothing to do but grow sour and hateful. Any one of these camps could be reached by a Church program any evening."

These revelations of need spell out great responsibilities which are not easily met, but need to be studied and tactfully met by the forces that make for manhood and brotherhood. Such situations left to themselves will become breeding places of discontent and trouble of no mild sort.

The Home Missions Council, through its Community Committee, proposes following up this survey with a study of the situation, with a view of allocating denominational responsibility for specific fields. Has the Reformed Church any responsibility or should she assume any in this territory?

Observations of the Treasurer

J. S. WISE.

FOR the first time in a number of years I am absolutely "up against it." I have so much more to say than my space will allow that I feel my inability to do justice to any one of the numerous things I shall attempt to write about.

At the January meeting of the Board I received certain instructions relative to the acquirement of additional property



FIRST REFORMED CHURCH, LOS ANGELES, CAL.

in San Francisco for our Japanese Mission, making it necessary to start at once for the Pacific Coast. Consequently, the day after the meeting, I started on my long journey across the Continent and am now (February 9) writing these "Observations" in Los Angeles, Cal.

I left Philadelphia on Friday night, January 23, and arrived in Louisville, Ky., late the Saturday night following. It was my privilege and pleasure to deliver the address on Sunday morning in the First English Reformed Church of that city. The Mission was celebrating its Tenth Anniversary. We had a delightful time and I believe the Mission will grow more rapidly from now on, under the leadership of Rev. L. C. T. Miller, its present pastor. The Mission, I think, is a little unfortunate in its name. There is another First Church in Louisville, which, I understand, was called the First German Reformed Church. Inasmuch as this Church is now conducting nearly all, or perhaps all of its services in English, its right to the name "First

Church" should not be questioned and the Mission ought, therefore, to select another. I presume this can easily be accomplished. I am merely expressing this opinion in this way in order to call the attention of the Mission to it. It did not occur to me while there, or I should have mentioned it then. In the evening of the same day I spoke to a fair audience in the Reformed Church of Jeffersonville, Ind.

At an early hour on Monday morning, I started for Bowling Green, Ky., to visit the Bowling Green Academy. We have been contributing to this work, in a small way, for several years. Our Board's work among the colored people has thus far been confined to two places: the work under the superintendence of Rev. Dr. Little in Louisville, and that under the superintendence of Rev. Mr. Wolfe and his good wife in Bowling Green. I made a hurried inspection of the buildings. There are three of them—two used for the school and its dormitories and one for the home of the Wolfe family. They are substantial buildings, but sadly in need of repairs. They could be readily transformed into fine buildings by a little carpentering and roof repairs and a much more liberal treatment of paint and paper.

The painting and papering would be cheerfully done by boy students if they had the materials; and from what I saw, I am sure the girls would lend a willing hand, too. Another thing that attracted my attention was the need of furniture—beds, bedding, tables, chairs, etc., for the students' rooms. In hundreds of our homes throughout the Church there are to be found such articles, stored away in old attics and cellars, that could be put to excellent use here. Let me suggest to you, *dear* reader, that if you have such articles, and let me include in them, dishes, cooking utensils, etc., will you not kindly box them up and send them to this worthy institution? Mr. Wolfe said he would gladly pay the freight, but even this item will be found to be small when divided among many people, and I would further suggest that the freight be prepaid.

After the inspection I was ushered into the audience room where the students were assembled. As I entered they applauded vociferously. For nearly an hour we had a good time together. I shall never forget those black, shiny, eager faces and the glittering eyes of these young hopefuls, while I was speaking. And the plantation songs and quaint



CHARTER MEMBERS OF JAPANESE MISSION, LOS ANGELES, CAL., REV. T. KANEKO, PASTOR.

negro melodies, I assure you, were quite a treat!

Leaving Bowling Green, my long journey across the Continent began. I arrived in Los Angeles on Sunday morning, February 1, and remained there one whole week. Rev. Mr. Mori of San Francisco met me at the train and in less than two hours we turned up at the Sunday School session of the First Reformed Church of Los Angeles. Here I met a number of old friends—people whom I had met in Pennsylvania, Ohio, Indiana, Illinois, etc., at one time or another during the last nine years. Of course, there was an “inner circle!” Some half dozen or more were from my old home town—Reading. Both Mr. Mori and I received “the glad hand,” and I trust by our words of cheer from the pulpit and while mingling with the people we gave inspiration enough to inspire a much larger work in Los Angeles. The congregation is now happy in the beginning of a new pastorate. Rev. G. Von Gruening has just begun his work and the congregation is very hopeful and optimistic. The pastor is a live-wire man, full of faith and energy. He has a number of young men about him possessing the same spirit. Watch it grow!

Yesterday, the congregation had its first Communion under the new pastor. I communed with them and was honored with the privilege of preaching the sermon. My text was, “Be of good cheer, for I have overcome the world.”

Going back to my first Sunday on the Coast, in the afternoon, the opening service of the Japanese Reformed Church was held at 202 San Pedro Street. Our newly commissioned Missionary, Rev. T. Kaneko, presided. The speakers on this auspicious occasion were Rev. T. Kaneko; Rev. Dr. W. S. Dysinger, President of the Church Federation of Los Angeles; Rev. Mr. Kawai, Representative of the Japanese Christian Union of Southern California; Mr. Fujioka, President of the Japanese Association of Southern California; Prof. Kiyo Sue Inui, of the Department of Political Science of the University of Southern California; J. S.

Wise, Treasurer of the Board of Home Missions of the Reformed Church in the U. S.; Mr. Oyama, Imperial Consul of Japan, and Rev. J. Mori of San Francisco. Miss Tanaka presided well at the piano, and the whole affair was very much enlivened with the excellent music rendered by the Japanese Brass Band. This is another forward step in our work among the Japanese in California. The Mission will have from 60 to 75 charter members and they are strong, representative men and women. They are the choice of the Japanese community—consecrated and intelligent Christians. Mr. Mori has been planting in San Francisco for about nine years. The harvest is at hand. The Los Angeles Mission represents some of the first fruits. How far-reaching the harvest is to be, no one can tell. Of one thing I am certain, and that is, that God has greatly blessed our work among the Japanese in California, as well as in Japan, and that the time has now arrived for us to keep our ears and our hearts and minds open to His divine leadership in this great work. It would be a calamity to the Reformed Church were it to fail in its response to what now appears to be its definite responsibility. Letting others do it will not excuse us from this task and duty.

The Survey



THE survey of the Home Mission Division of our Forward Movement has been completed and reveals some very interesting facts and figures. A questionnaire had been sent to all of our missionaries and most of them were filled out with considerable care and labor. In the majority of cases the same was presented to the Mission for adoption. The figures disclose the fact that there will be \$2,383,200 required to put the Missions on our roll at present upon a substantial basis. These amounts indicate that new Churches are to be erected and debts to be liquidated, so as to make it possible for most, if not all, of these Missions to reach self-support during the next five years. The amount of the askings is for equipment simply, inas-

much as the support of the missionaries is being provided for by the regular apportionment.

The survey also disclosed a number of new projects which the Stated Clerks, in connection with the Executive Committees of the Classes, furnished. These reveal additional needs amounting to \$978,600.00. If the total amount of the askings of the Forward Movement will be realized, so that the Missions at present

on the roll of the Board can reach self-support, within the next five years, there will be sufficient money released which will enable the Board to take on these new projects and care for them. If the Board were to take on in this Forward Movement all the new projects that were listed, without bringing its present work to self-support, it might find itself swamped in its efforts to care for all of the work that presents itself.

FORWARD MOVEMENT ASKINGS.

DEPARTMENT OF THE EAST.

		Equipment.	
New buildings	43	\$835,500.00	
Debt projects	16	129,250.00	
Remodelings	21	94,050.00	
Parsonage	49	147,350.00	
Debt projects	4	10,500.00	
		<hr/>	\$1,216,650.00
<i>According to Synods—</i>			
Eastern		\$556,250.00	
Potomac		379,500.00	
Pittsburgh		280,900.00	
		<hr/>	\$1,216,650.00

DEPARTMENT OF THE WEST.

New buildings	15	\$400,550.00	
Debt projects	19	50,000.00	
Remodelings	10	45,000.00	
Parsonages	17	78,000.00	
Debt projects	5	3,600.00	
		<hr/>	557,150.00
<i>According to Synods—</i>			
Ohio		\$365,100.00	
Interior		212,050.00	
		<hr/>	\$557,150.00

IMMIGRANT DEPARTMENT.

New buildings	5	\$100,000.00	
Debt projects	9	38,000.00	
Parsonages	1	4,000.00	
		<hr/>	142,000.00
<i>Divided as follows—</i>			
Hungarian		\$68,000.00	
Bohemian		24,000.00	
Harbor (Hospice)		50,000.00	
		<hr/>	\$142,000.00

GERMAN SYNOD OF THE EAST.

New buildings	5	\$110,000.00	
Debt projects	5	30,000.00	
Remodelings	1	5,000.00	
Parsonages	3	13,500.00	
			158,500.00

BOARD OF GERMAN SYNODS.

<i>Central Synod—</i>			
New buildings	3	\$38,000.00	
Debt projects	1	4,000.00	
Remodelings	1	3,000.00	
Parsonages	2	8,000.00	
			53,000.00
<i>Synod of Southwest—</i>			
New buildings	2	28,000.00	
Debt projects	4	25,000.00	
Remodelings	1	5,000.00	
			58,000.00
<i>Synod of Northwest—</i>			
New buildings	3	8,000.00	
Debt projects .....	..	74,200.00	
Parsonages .....	..	31,000.00	
			113,200.00
			\$224,200.00
Special			64,700.00
			\$288,900.00

RECAPITULATION.

New buildings	76	\$1,520,050.00	
Debt projects	71	350,450.00	
Remodelings	34	152,050.00	
Parsonages	80	281,820.00	
Debt projects	9	14,100.00	
Special (Ger. Bd.) .....	..	64,700.00	
			\$2,383,200.00

WORKERS NEEDED.

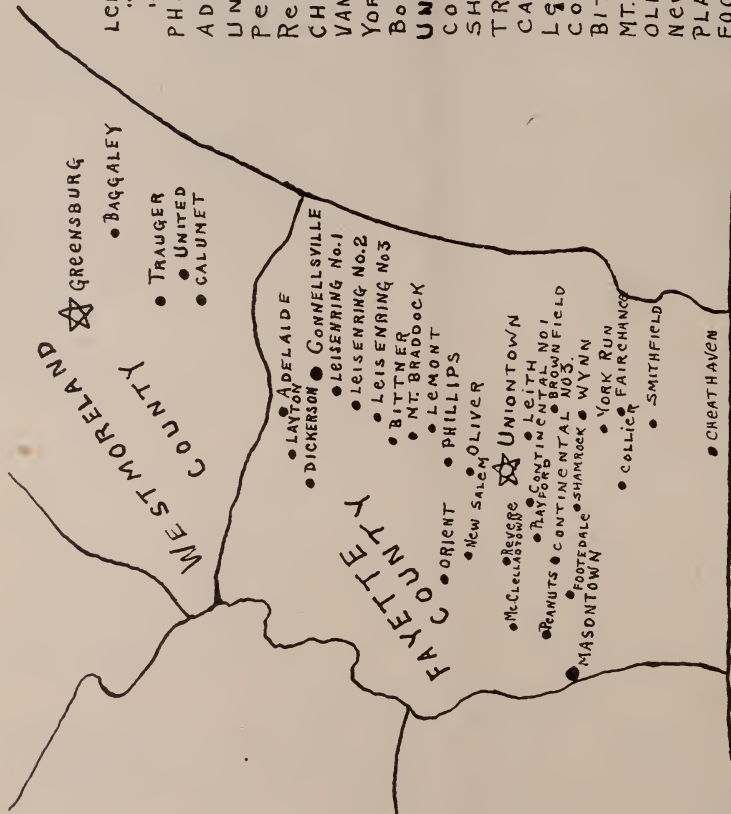
		Ministers. Deaconesses. Undesignated.		
Department of East	13	7	..	
Department of West	25	14	..	
Immigrant Department	6	8	..	
German	20	*3	14	
	64	32	14	

Total, 110.

* For Indian School.

UNIONTOWN MAGYAR CHURCH MEMBERSHIP

LEISENRING No. 1.	20
" " "	2
" " "	3
PHILLIPS	42
ADELAIDE	12
PEANUTS	16
Revere	41
CHATHAVEN	22
VANDERBILT	7
YORK RUN	9
Bowood	12
WOOD	5
UNIONTOWN	8
CONTINENTAL 3	24
SHAMROCK	5
TRAUGER	5
CALUMET	20
LEMONT	9
COLLIER	8
BITTNER	5
MT. BRADDOCK	7
OLIVER	7
NEW SALEM	5
PLAYFORD	12
FOOTE DALE	8
WYNN	14
CONTINENTAL I	4
LEITH	17
SMITHFIELD	8
BROWNFIELD	7
MASONTOWN	4
	30
	<u>451</u>
	TOTAL.



34	MININGTOWNS.
451	MEMBERS
261	PAID DUES
125	AVERAGE ATTENDANCE

"The old world must and will come to an end. No effort can shore it up much longer. If there be any who feel inclined to maintain it, let them beware lest it fall upon them and overwhelm them and their households in ruin."

"It should be the sublime duty of all, without thought of partisanship, to help in the building up of the new world, where labor shall have its just reward and indolence alone shall suffer want."

MISSIONARY FINANCE

BOARD OF HOME MISSIONS

General Fund Receipts for January

Synods—	1920.	1919.	Increase.	Decrease.
Eastern	\$6,455.45	\$5,724.28	\$731.17	.....
Potomac	3,707.66	2,672.42	1,035.24	.....
Ohio	1,811.66	1,462.68	348.98	.....
Pittsburgh	2,072.00	2,665.04	.....	\$593.04
Interior	50.00	135.00	.....	85.00
German of the East.....	715.74	370.20	345.54	.....
*Central	77.67	70.00	7.67	.....
*Northwest	10.00	.....	10.00	.....
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.	1,934.85	1,139.00	795.85	.....
Y. P. S. C. E.	5.00	5.00	.....	.....
All other sources.....	584.05	627.57	.....	43.52
	\$17,424.08	\$14,871.19	\$3,274.45	\$721.56
			721.56	

Net Increase for the Month, \$2,552.89

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$693.68 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of January

Synods—	1919.			1920.			Increase.	Decrease.
	Appt.	Specials.	Totals.	Appt.	Specials.	Totals.		
Eastern	\$6,002.81	\$1,117.00	\$7,119.81	\$7,012.73	\$994.50	\$8,007.23	\$887.42	.....
Potomac	2,779.49	2,237.12	5,016.61	1,634.73	542.57	2,177.30	.....	\$2,839.31
Pittsburgh	2,645.27	232.39	2,877.66	2,072.00	342.56	2,414.56	.....	463.10
Ohio	1,262.68	648.65	1,911.33	1,258.81	1,018.30	2,277.11	365.78	.....
Interior	135.00	42.25	177.25	9.01	103.05	112.06	.....	65.19
Central	745.96	176.20	922.16	1,530.03	511.39	2,041.42	1,119.26	.....
German of East.....	375.38	564.00	939.38	403.51	4,125.00	4,528.51	3,589.13	.....
Northwest	219.62	326.00	545.62	212.20	116.60	328.80	.....	216.82
Southwest	269.79	11.20	280.99	215.59	15.00	230.59	.....	50.40
Requests .....	.....	1,151.35	1,151.35	.....	.....	.....	.....	1,151.35
Annuity Bonds .....	.....	500.00	500.00	.....	.....	.....	.....	500.00
W. M. S. G. S. ....	.....	4,211.95	4,211.95	.....	3,290.83	3,290.83	.....	921.12
Miscellaneous .....	.....	23.20	23.20	.....	16.62	16.62	.....	6.58
Totals.....	\$14,436.00	\$11,241.31	\$25,677.31	\$14,348.61	\$11,076.42	\$25,425.03	\$5,961.59	\$6,213.87
							Net Decrease,	\$252.28

The Interchurch World Movement will help our Church, but we must get under it and behind it. The day is past when any one has a right to expect something for nothing. Our own **FORWARD MOVEMENT** will succeed only as each man and woman bears a Christian's share in the enterprise. Get busy, and tell everyone, "I MUST BE ABOUT MY FATHER'S BUSINESS."

An Actual Result of a Father and Son Banquet

Francis was only fifteen years old, but he had already reached his junior year in High School. Though a member of another church he was invited to our Father and Son banquet to act the part of an admission ticket for a sonless father.

The subject for discussion around the table was "Tithing," but no one thought much about what impressions that were made.

Christmas came, and among the gifts which Francis received from his parents was two ten-dollar bills. One from his father and the other from his mother. Later, in speaking to his mother about his gifts, he said: "I got eighteen dollars as a Christmas gift and I am wondering what I had best do with it?"

The mother was surprised at her son's remark, for she knew that he had received twenty dollars. In answer to the puzzled look on his mother's face, Francis finally said: "Yes, mother, it was twenty dollars, but it is only eighteen now since two dollars of it belongs to the Lord."

The mother naturally wondered how her son had come to such a conclusion, but, being a Christian woman, she was much delighted to listen to her son's story. He told her he had attended the Father and Son banquet at the Reformed Church across the way and heard Mr. P. make a speech on tithing and that he had made up his mind to become a tither. "Well, Francis," said the mother, "since you learned this splendid lesson at the Reformed Church across the way, I want you to write a letter to the pastor, Rev. F., and tell him how you learned the lesson of tithing and what you have determined to do. I want you also to enclose the two dollars, the first tithe you have made, and send it to that church as a gift."

On Christmas morning the following letter, enclosing the two dollars was placed under the door of the parsonage:

"Dear Rev. F.: Enclosed are two dollars. They are the tithe of my Christ-

mas gift. Since attending the Father and Son banquet at your church I have made up my mind to be a tither. Use this money for your church in whichever way you wish. There will be more to follow. Respectfully yours, Francis M."

When the letter was read to the Consistory a few days later, there was silence for a moment. Its contents had made a deep impression. Finally a motion was made that the Consistory accept the generous gift and that the money be used for pure benevolence. The vote was hearty and unanimous, and it is needless to add that some members of that Consistory are now also tithers. The Father and Son banquet, in this case, was a paying proposition.

L. M. FETTEROLF.

Pottsville, Pa.

On the one hand, His grace is infinite and is given to every one of us "according to the measure of the gift of Christ," with no limitation but His own unlimited fullness; on the other hand, the amount we practically receive from that inexhaustible store is determined by the measure and the purity and the intensity of our faith. On His part there is no limit but infinity; on our side the limit is our capacity, and our capacity is settled by our desire.

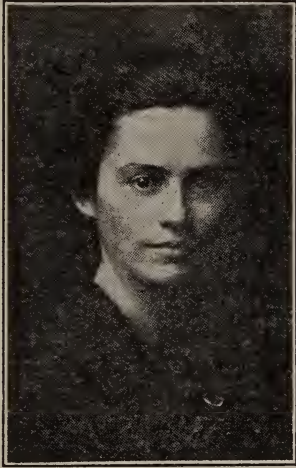
—ALEXANDER MACLAREN.

Report of a Great Convention

The forthcoming report of the mammoth Student Volunteer Convention, held recently at Des Moines, Iowa, promises to be a veritable mine of missionary information and inspiration. Every Christian who aims to be "booked up" on missions will welcome it, whether he be student, professor, pastor or layman. The addresses by John R. Mott, George Sherwood Eddy, Samuel M. Zwemer, Mrs. W. A. Montgomery, Robert E. Speer, J. Campbell White and other leading missionary statesmen are to be given verbatim.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR



MARY E. VORNHOLT.

She Died in the Lord

THE sad news has come from Sendai, Japan, in a cablegram, dated March 7th, of the death of Miss Mary E. Vornholt, a teacher in the Miyagi Girls' School. This is a great shock to all of us, especially to the dear mother, to whom all hearts will go out in deepest sympathy.

Let us calm our minds and quiet our souls so that we may hear the voice of the dear Saviour speaking to us. I am sure He has a message for the Mission, the Board and the Church. Oh, if we could only understand the meaning of this providence, at this moment, how much anguish of heart it would spare us. But we have to await God's own time for making plain to us the early home-going of this young sister.

Miss Vornholt was a beautiful Christian character. Her whole heart was in the work. She had won the esteem and confidence of all the missionaries. No one had a brighter missionary career. Let us comfort our hearts by the thought that her life and work is still going on in the world. She rests from her labors, but her works do follow her.

How a Japanese Ex-Bishop Spends His Time

FORMER Bishop Hiraiwa of the Japan Methodist Church was replaced by a younger man at the beginning of the new year. Although Dr. Hiraiwa has filled his office with honor and his hair is white, yet he is not content to enjoy the rest to which he would be entitled. He writes in response to the New Year greetings from me:

"Although I have retired from the office of bishop, I shall go on serving my Master and my country in my humble way, as God gives me health and opportunity. As I am anxious to see the upper class as well as the lower class—the working class—people of Tokyo (whose population is now said to be 3,750,000 souls) saved, I have already begun street preaching almost every day for the latter, and the visiting of homes for the former. Please pray for me."

It will be noted that "my Master" stands first, and it can also easily be imagined also that street-preaching in Japan is not so inviting an occupation as standing before a nice audience in a comfortable church in America. But the aged bishop, who several years ago was once invited to officiate as chaplain in the United States Senate, is not unwilling to do the humbler work. The fact is that there are many Japanese Christian workers now who are desperately in earnest about the salvation of their country. They are sacrificing their lives without reserve or stint for the cause of Christ. It is something for the people in Christian lands to think of and to praise God for.

D. B. SCHNEDER.

Sendai, Japan.



WOMAN'S HOSPITAL BUILDING,
PHILADELPHIA.

The Board of Foreign Missions has voted \$5,000 for a scholarship in the Woman's Medical College, to be given to a young woman from our Church who will study medicine with a view of going to China as a medical missionary. This amount will be taken out of the Foreign Mission Budget of the Forward Movement.

Facts About the Woman's Medical College and Foreign Missions

The Woman's Medical College of Pennsylvania is the only College in the world making a systematic effort to provide woman medical missionaries to carry out the program of the Church in the Orient and the Near East.

Clara A. Swain, M. D., the first woman medical missionary in the Orient, and the first ever sent from America, was a graduate of the College. Others who won distinction by their service in this field were Elizabeth Reifsnnyder, Pauline Root, Mary Fulton, Jessica Carlton, Hu King Eng, Mary Noble and many others.

There has never been such a demand for trained women medical missionaries as there is today. The various denominations are realizing that scholarships to train women for their particular work must be established at the College, if the necessary workers are to be assured for service in the Orient and the Near East.

This realization was emphasized in the recent campaign for \$250,000 which the Woman's Medical College of Pennsylvania conducted for the purpose of raising an extension fund. All the denominations aided the drive.

Standing unique as it does—the oldest medical college in the world for women and still the only institution in the United States exclusively for women—

the Woman's Medical College holds a peculiar appeal in its approach to the work of Missions.

Of the total number of woman medical missionaries sent out by the Boards of Foreign Missions in the United States and Canada, the College has supplied more than twenty-five per cent. The total number of missionaries and Oriental students sent out from the College to date is more than one hundred and thirty.

Then, too, the actual contribution of the College to the cause of the Church, each year, is a substantial sum that represents the deficit between the actual tuition fee that is charged and the actual cost of providing it. Last year students were matriculated for \$200; the cost of



OPERATING ROOM IN WOMAN'S MEDICAL COLLEGE, PHILADELPHIA.

instruction was \$775. The total contribution which the College gave to the Churches through this source alone was \$15,000.

ELLEN C. POTTER.

A Word About Dr. Hoy

BY A. C. WHITMER.

DR. Hoy's twenty years in China calls to mind his fourteen years in Japan; and then there is but a step backward to his farewell service in his home church in Mifflinburg, Pa., on October 15, 1885.

The Rev. Dr. David Van Horne was president of the Board of Foreign Missions, and the late Rev. Dr. Thomas S. Johnston was secretary. They and three members of West Susquehanna Classis conducted the services, in the following order:

1. Opening service by Rev. Dr. R. L. Gerhart.
2. Sermon by Dr. Johnston.
3. Ordination service by Rev. A. C. Whitmer, pastor of the congregation.
4. Installation service by Dr. Van Horne.
5. Address by Rev. W. E. Hoy.
6. Address by Rev. A. C. Whitmer.
7. Closing service by the late Rev. T. R. Dietz.

The service was held on the second evening of the meeting of the Eastern Synod, the delegates and the congregation forming an interesting audience.

It is barely possible that Dr. Hoy's address is still in existence, and if so it would be an interesting paper in this connection; but as he has always been so thoroughly a man of deeds rather than of words, I fear that he made little account of it.

The writer's address came to light the other day, hardly worth the preservation of these thirty-five years and far less that of years to come, but it is given here at the request of Dr. Bartholomew:

"My Brother: You have now been set apart to the holy ministry, and on you has been laid the solemn charge and service of the Foreign Mission work. To this

ordination and installation service it now seems fitting to add a word of farewell.

"You are soon to sail for your distant home, and we want in this public way to bid you godspeed, in which act the congregation, the Classis and the Synod very heartily unite.

"In this congregation you were born, baptized, nurtured and confirmed, and from it as a tender boy nine years old you went out to study for the holy ministry; surely your spiritual mother will follow you in your new sacred work with earnest prayers. And now, as its pastor, in their name I bid you an affectionate farewell.

"When you had finished your studies in the theological seminary, the Classis of West Susquehanna licensed you and authorized your ordination, since which time you have been in many of our congregations as the missionary-elect to Japan; and now our pastors and people unite in prayers for a safe journey and for God's blessings on your work.

"Ordained by a committee of your Classis and charged by the Board of Foreign Missions with your special work in the presence of this Synod, this body, with assurances of aid and sympathy, bids you godspeed.

"This farewell service has been solemn and impressive, but not sad; rather it has been cheering and inspiring. While we congratulate you on your going, we feel honored that our third missionary to Japan goes from this congregation, Classis and Synod.

"Therefore, in the name of all who love you, who pray for you and who will tenderly follow you on your long journey, I bid you farewell.

"The Lord bless thee and keep thee. The Lord make His face shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace. Amen."

Christ is Risen, Indeed

IN Armenia, where for the last five years there has been no Easter morning, this year will prove of new significance—a light after darkness,

indeed. In the days before the war, according to one of the young refugees who found her way to America through the Near East Relief, Easter and its preceding days of fasting and repentance, was a series of ceremonials, of great interest and beautiful memory.

And it is strange, and yet not so, since Armenia is the oldest Christian nation to realize how close our own customs follow those of the Near East; to know, that as our children are "cracking eggs" on Easter morning that over there little children are playing the same quaint game.

Before the days of fasting, which corresponds to Lent, the little maid related, there are two weeks of carnival; during the first week everyone abstains from all meat, and during the second week, only dairy products are allowed. This is known all over Armenia as "cheese week," when milk, butter, cheese and eggs may be eaten, for after this period of feasting all animal products are prohibited. The truly pious Armenian will not touch meat, fish or even milk and eggs, or any animal fats, during the forty days of fasting and prayer.

Perhaps we have found the origin of the Easter egg in the fact that eggs are the last bit of "food of the flesh" eaten before Lent begins; and the brightly colored Easter eggs are the first food of this kind tasted after the Lenten season.

In the Greek and Armenian churches during Passion Week, which begins with Palm Sunday and ends with Easter, the greatest events in Christ's life are reiterated with appropriate ceremonies. Christ's entrance into Jerusalem amid the enthusiastic demonstrations of the people, the pageant of the Ten Virgins, where, with proper services—ten maidens enter the church and march toward an inner door. Five enter, and the door is closed, while those without wail and sing a chant of mourning. On Thursday before Easter, in both the Greek and Armenian churches, the ceremony of feet-washing is performed in memory of the Master, Who at the last supper washed the feet of His disciples.

The bishop of the church, after the

communion, washes the feet of twelve priests, while twelve passages are read from the Scriptures on the sufferings of Jesus.

On this day also the eggs, which have been stained with *henna* and other native vegetable dyes in beautiful shades, especially the brilliant purples and deep red, are taken to the church, where they remain throughout Passion Week, to be taken home on Easter morning for the "breaking of Lent."

Good Friday is commemorated by a very beautiful procession, when the tomb of the Lord, represented by a shrine, is carried through the church and into the surrounding grounds, that all the crowd may see and touch the hangings.

At midnight between Friday and Saturday there is the "crying night" celebrated with hymns and Scriptural reading, regarding the suffering and burial of Jesus.

The real Easter service takes place early Sunday morning, when the spiritual leader stands in front of the altar with a lighted candle. As he looks into the shrine, which represents the tomb of Christ, he calls out, "He is not here." This is the dramatic climax, when the whole nature of the congregation changes to rejoicing, the singing takes on a new glad note, and as the cry is heard, "He is risen," the people in one voice acclaim, "Blessed be the resurrection."

For three days following Easter morn, this is the greeting of friend to friend:

"Christos hareav!" Christ is risen. And the salutation in return:

"Orhneal eh harootune Krisdosee." He is risen, indeed.

From the candle on the altar, all light their little tapers, signifying that Christ is the light of the world, shedding hope on a world of darkness.

To Jerusalem, at the holy sepulchre, where the fire is always kept burning, pilgrims journey from as far off as Russia during the Easter week, and there, on Easter morning, light their tapers from the candle of the prelate as he returns from the altar. If it is possible to reach home with the flame still burning, the

light is regarded as sacred and guarded carefully.

Now follows rejoicing and merry making, and friendly greetings. One is very impolite in Armenia if one does not pay respectful calls on all one's friends, sometimes with little gifts, sometimes with a word of greeting, and always served with sweetmeats, cakes or similar delicacies.

While on Good Friday the church is draped in mourning, the people wear black and business houses close. On Easter the house of worship is decked in its finest hangings, flowers strew the isles, and the congregation is garbed in gala attire. Perhaps from this originates our intense desire for new millinery and dresses for Easter day.

Another quaint custom follows the Sunday after, for while there can be no marriages during Lent, the week after Easter proves a day of nuptials, the day of marriages.

So the Armenians in their deep sincerity and great Christian faith celebrate this greatest day in the history of all the world. So today they are again able to turn once more to their friends with the glad greeting, "Christ is risen," and receive the reply, "Blessed be the Resurrection."

The *Near East Relief* has brought hope to the country once more. Through the help of America this gentle nation is again looking forward to the light of a new day. So long as that help lasts, that the strong arm of a friendly brother is held out in support, that the hearts of these people of the West beat in sympathy for those unfortunate ones of the Near East, so long they may say, "Christ is risen, indeed."

David Schneder Hoy Memorial Hospital

(FROM THE ANNUAL REPORT)



THE year just closed, though full of trying circumstances, many disappointments and distractions, has nevertheless brought to the medical department not a few successes and joys, for all of which we are devoutly thankful.

As the statistics show, opportunities for evangelistic and professional work have not been wanting. At the morning prayers, which consist of song, Bible study, exhortation and prayer, conducted by Dr. Adams, there has been an average attendance of fifty persons, members of the staff and patients. Through the co-operation of the Christian nurses many of the patients have learned to read the Bible and have actually memorized portions suited to their needs. Much serious personal work has been done in the wards by the Chinese physicians and in his office by Dr. Adams and Mr. Li.

The gospel is preached in the dispensary waiting room and there has been a more or less systematic distribution among the patients of Scripture portions, Christian literature and simple leaflets discussing the more common diseases met with in our daily work. While we cannot express quantitatively what has been accomplished we feel that the medical department has made a distinct contribution to the sum total of the evangelistic work done by the Mission and are daily praying the Lord of the harvest to give the increase.

The statistics show the range of the medical and surgical work done by the staff in the hospitals and out-patient departments where regular clinics are held, for men in the Frantz Dispensary and for women and children in the Women's Hospital Dispensary. The pupils of the Girls' School are cared for at the Women's Hospital Dispensary while the minor ailments of the students at Lakeside are looked after by Mr. Owen and a nurse from this department who is now a student in the school. Twice each week a member of the staff calls at the school to give some help. At the beginning of each semester the students were examined and treated for skin, blood and intestinal parasites.

There being no other foreign physicians in the city, not a little of our time has been given to attendance upon the several members of the Mission, and the foreigners in the government railway and customs service. It may be of interest to

state that the foreign community of Yochow comprises fifty-four persons including adults and children. At present six nationalities are represented—American, Belgian, British, Italian, Swede and German.

The remodelling of a Chinese residence has made it possible for us to offer accommodations to twenty-five women and children. This brings the normal capacity of the hospital up to seventy-five patients. From the beginning of the medical work in this station an attempt was made to do something for the many suffering women of the community. After the Frantz Dispensary was opened regular clinics were held for them and from time to time unoccupied rooms on the compound were placed at the disposal of the department and a few women patients were received.

Dr. Lin, a graduate of the Hackett Medical College for women at Canton, is in charge of this work. Miss Traub supervises and Mrs. Beam is present at the out-patient clinics and visits the wards, giving what assistance and encouragement she can.

Mrs. Hwang of the Evangelistic Department conducts morning prayers with the nurses and patients. Some of the latter are sufficiently interested to be willing to learn to read the Bible.

The Nurses' Training School has been conducted another year under the supervision of Miss Traub. There are in the several classes twenty-two young men and seven young women. Four of the young men completed the course and were therefore graduated with appropriate exercises on June 21, 1919, this being the first graduating class. Two of the four will be retained in this hospital as graduate nurses.

Early in the fall of 1918 Dr. Adams and Miss Myers responded to the calls for help issued by the Y. M. C. A. and American Red Cross. It seemed quite providential that Dr. Adams was not called into the active service amongst the Chinese in France as the armistice was signed early in November. Miss Myers, however, was called to work in the mili-

tary hospitals for the Czechs in Siberia.

HOSPITAL STAFF DURING THE YEAR.

Physicians—William F. Adams, Toronto University; Lillian E. Beam, Northwestern Women's Medical College, Chicago; J. Albert Beam, University of Illinois, P. and S., Chicago; D. D. Lei, Union Medical School, Hankow, China; D. F. Yao, Union Medical School, Hankow, China; Miss Lin, Hackett Medical College, Canton, China.

Nurses—Miss Alice E. Traub, Hahne-mann, Philadelphia; Miss Mary E. Myers, Baltimore.

Statistics—Admitted to the Hospital: men, 818; women, 238; total, 1056.

Operations in the Hospital: general anaesthetic, 98; local anaesthetic, 15; without anaesthetic, 25; total, 138.

Out-patient Department—Frantz Dispensary, (men), 3544 new, 7942 return; Women's Dispensary, 781 new, 2049 return. Total in both Dispensaries, 14,316.

Minor Operations—Men, 26; women, 10; total, 36; teeth extracted—men, 51; women, 10; total, 61.

Cases treated by Dr. Lin in the Girls' School, 60; in private homes, 10.

The above does not include attendance upon the foreign members of the Mission, the Railway and Customs Staff nor the semi-weekly visits to the Lakeside School.

Respectfully submitted,

J. ALBERT BEAM,
For the Hospital.

Annual Report of Abounding Grace Hospital

BY LEWIS R. THOMPSON, M. D.

To the China Mission of the Reformed Church in the United States:

IN spite of the lack of a foreign nurse, and the interference of other work due to the short-handedness of the Station, and the condition of political unrest, the Medical Department has had a fairly successful year. On account of pressure of work at Shenchow, only one itinerating trip was made to Wang Tswen and Pao Tsing, but on that trip we were able to treat quite a few patients. Last fall our troubles were mul-

tiplied considerably by the influenza epidemic, which at the same time increased the number of patients, and decreased the number of nurses by nearly half, while I had besides two patients in my own family. One of our best nurses died.

Our patients this year have been largely soldiers, so that it is quite possible that after peace is declared in China there may be a considerable decrease in the number of our patients for some time. However, the country is likely to be still infested with robbers for some time to come, and they have been furnishing us with quite a few patients lately.

The hospital evangelist has daily preached the gospel to the patients in the hospital and dispensary.

In the absence of a foreign nurse, Mrs. Thompson has been of considerable assistance in keeping the hospital in proper order, and keeping the Chinese nurses up to the mark.

The Women's Hospital building is still in the hands of the Boys' School Department, with seemingly no immediate prospects of being able to move out. We have had to take the risk of treating a few women in the Men's Hospital.

We are hoping to hear of the early ap-

pointment of another doctor for Shenchow, as he will certainly be needed when my furlough is due.

Shenchowfu, China.

From Dr. Hoy's Annual Report

LAKESIDE SCHOOLS, CHINA.

IN the present great new era of constructive idealism among the nations one of the most inspiring privileges granted a teacher is to help build up in the Chinese students the spirit of an intensified and God-based national hope, to create in them a boundless confidence that they have their part and place in a clarified internationalism, and that they have a peculiar work to do and a contribution to make that is unique and without which the world would be the poorer. Universal penetrative world forces are vitalizing them so that with other nations they are coming to see that they hold an important position in God's plans for all the sons of man.

As co-laborer with the God of nations, then, the thoughtful teacher is bound to consider all his ways. In fact, the educational world into which he has cast his lot will not allow him to fall into careless



DR. BURGHALTER AND OUR MISSIONARIES AT YOCHOW CITY, CHINA.

habits. A forceful wave of educational activity is sweeping over the minds of men. Dr. Montessori, of Italy, Welton and others of Great Britain; the leaders of the educational world in France; Butler, Dewey, Hall, Thorndike, Angelo Patri, Wirt and a host of others, of the United States; Harada, of Japan; and last but hardly least the Chinese leaders of the educational world, summon us all to a new task, as it were. Then, too, one may not avoid intimate acquaintance with the wealth of psychology and pedagogy that is so freely flowing forth in the channels of the educational magazines of Europe and America. The teacher must also reckon with fresh conceptions of living, in the family, in society, in the church, in the school, in the community, in the state, and in the wider relations of the human race.

The Lakeside Schools do not desire to deny the better tendencies of the pedagogy of the day. Our constant aim is to learn and grow and to grow and learn. We strive to get the best and to give the best in our daily work. We have advanced to the point where we deem it advisable to be incorporated according to the laws of incorporation of one of the United States. Dr. Allen R. Bartholomew and Dr. Wm. E. Lampe have been invited to assist us. At the same time a committee composed of three teachers of the Lakeside Schools is at work on a revision of the curriculum. The best American standards will be followed and adopted.

BETTER EQUIPMENT A NECESSITY.

In the department of biology, chemistry and physics considerable improvement has been possible in the way of furniture and apparatus; but one of the pressing needs of the institution is a better equipment for these branches of instruction. The proposed Administration Building should be made possible soon in order to provide therein properly equipped laboratories.

A similar want is felt in the library. The room at present set apart for the library and reading room must also be

used by the president as a recitation room. The bookcases interfere with blackboard surface. This room, as you may readily see, does not lend itself to the use of a properly equipped and conducted library. The library building is a necessity now. Delay simply means for us a serious handicap.

DEPARTMENT OF AGRICULTURE AND FORESTRY OPENED.

When you are informed that eight-five percent of the population of China must be enrolled as belonging to the agricultural class, you will not be surprised to learn that a Department of Agriculture and Forestry has been opened under the enthusiastic and efficient management of Prof. Bachman. There is much ground within our Lakeside enclosure that can be used in this industrial work to enable poor students to help themselves through school. During the writer's recent furlough in the United States Dr. James I. Good urged him on several occasions to take into serious consideration the matter of an industrial department in the Lakeside Schools. Is not the Lord of Missions answering Dr. Good's prayers in the person and initiative of Prof. Bachman? Nine students are already connected with this new work. In the matter of scientific forestry there is an unlimited field of usefulness.

MISSIONARY NAME A HOUSEHOLD WORD.

A business man of international reputation has said that a business firm naturally prospers when the members of the firm are all fully awake. The Lakeside Schools are fortunate in the membership of the faithful faculty. We are beginning to reap the benefits of our system of day schools throughout part of the Yochow field. They have become important feeders to the central plant and system at Lakeside. The influence of these graded primary schools is also to be noticed in the evangelistic work with which they are closely joined. A great element in the success of this ramifying branch of our Lakeside School work is the efficient supervision of Prof. Wm. A. Reimert, whose name has become a household

word in hundreds of Chinese homes in the Yochow district. He is the right man in the right place.

OVER ONE THOUSAND YOUTH LEARNING GOSPEL TRUTHS

The religious life and efforts have been represented by the organized Lakeside congregations, by a Sunday School conducted on advanced lines by Profs. Beck and Hsiung, by the Sunday afternoon evangelistic services, by the Y. M. C. A., by the Student Volunteer Movement, and by the Christian students' Bible classes and prayer meetings. At the same time two catechetical classes were taught by Prof. Reimert and the writer. Numerous personal interviews have also had their place in the general spiritual life and influence of the institution. The student enquirers during the year numbered thirty-eight. Of these fourteen have been baptized. One teacher was baptized with that class. In the central plant and the day schools in our Yochow district alone five hundred and sixty-two young men have daily been under religious instruction and influence. Twenty-two pupils and seven teachers of these day schools were baptized in the Yochow Church. When we look at the school system of our two stations, Shenchowfu and Yochow, we find the encouraging fact that a few over one thousand boys and young men, and girls and young women have been under daily teaching in the life-giving Word of God. Are you not grateful for this service? The entire educational system of the China Mission is bearing faithful witness to Jesus Christ as the Saviour of all mankind. Blessed be His name forever.

During the year one hundred and fifty-nine students were enrolled at Lakeside, the central plant of our Yochow district.

* * * * *

The great interest in missions manifested by our Church at home arouses in us the lively hope that our policy for the next five years will soon meet with the most hearty approval and ready substantial support. Our plans for the immediate

future, you will see in that document, are not at all unreasonable or extravagant. Give us the additional teachers, buildings and equipment for which the China Mission has asked, and you will render it possible for the Lakeside Schools to become a mighty factor in the speedy uplift of this interesting and really awakening people. We are here to strengthen this nation, not to weaken her in any way so as to make her our material prey. God calls for constructive work by which to overcome the destructive forces of sin, cruel might and avarice. God tells us plainly that He has here choice souls whom He will call into His Kingdom on earth through you and me. Shall we not respond to these responsibilities and opportunities? Can you say before God and man that you love the Chinese just as much as you do yourself or other Americans? If you cannot, where lies the root of your difficulty? God has honored the Lakeside Schools most markedly. Will you not honor and serve Him by means of a GREATER LAKESIDE?

The Lakeside Schools thank the Board and the Reformed Church for the aid so generously given us during the past year, and we all, teachers and the student body, pray that God will help us to be worthy of still larger things, in order that more souls may be reached and built up in Christ Jesus, THE HOPE OF THE NATIONS.

WILLIAM EDWIN HOY.

Good Results of North Japan College

Dear Friends in the Home Church:

The year 1919 is now in the past. It was a year of terror and trial in the history of North Japan College, as well as a year of disappointment and suffering the world over.

The year 1920 is now before us. Will the new year be better than the old? That many of the hardships of the old year will extend over into the new is certain. Great difficulties and overwhelming tasks are before us. The high and still rising cost of all commodities makes the

rebuilding of the burnt Middle School of North Japan College a growingly difficult undertaking. Only faith can sustain courage and hope in a time like this.

But happily God gives us helps to our faith. During the holiday season in Japan the volume of mail is so enormous that the handling of it is a great problem. Last year the Sendai postmaster hit upon the plan of drafting students into the service during their holidays. Among those so employed last year there were seven North Japan College students, all of whom did such good, honest work that this year the postmaster said he would take all he could get from our school first, and then take from other schools what we could not supply. Seventy-one of our students applied and were taken, only twelve being taken from other schools. Today the postmaster came in person to thank me, and praised the work of the students highly.

One of our graduates left Sendai a few weeks ago to take an important position in Osaka. He was undoubtedly called to the position because he is an earnest Christian, and he became a Christian because in the providence of God he was in North Japan College. His grandfather was one of the chief retainers of the last feudal lord of Sendai.

Still another incident of the past few days was the death by Spanish influenza of one of our graduates, who had become an army officer. The funeral was a large one, attended by many army people, among them the commander of the Sendai division. The chief mourner invited me to walk with him to the place of burial, and on the way he told me how splendid a man the deceased had been and how trusted and loved he was in the army. And he said to me, "It is all due to the education he received in your school." And he begged me to keep on in the noble work with increasing courage and energy, for Japan's sake.

Thus the world is coming to recognize the fruits of the Christian faith. Gradually more and more the good results of the work of North Japan Col-

lege are coming into evidence. Just this moment I returned from one of the meetings of the week of prayer, held this evening in the Disciples' Church. The young men that were to the front in service there were North Japan College students. A few weeks ago I preached at the Sunday morning service in one of our country towns. The leaders there were former North Japan College students. Recently one of our good Christian graduates was made acting president of the famous Osaka Blind, Deaf and Dumb School, where three others of our graduates are engaged as teachers.


Thinking of constantly recurring incidents of this kind, we thank God and take courage. It is all by His help alone.

Yours in Christ,

D. B. SCHNEIDER.

Sendai, Japan.

The Tsugaru Peninsula

T was my privilege to live and work at Aomori, Japan, for fourteen years. Because of long winters and intense cold, the seasons are short and crops often a failure in that remote part of the *Tohoku* (Northeast). The people are the poorest and most backward of any in the Empire. Dr. Noss was right in comparing the sturdy sons and daughters of the *Tohoku* to the Highlanders of Scotland.

Another saintly man of your Reformed Church in the United States *burned out his life* for the *Tohoku*, namely, Rev. Mr. Cook. Like his Master, Mr. Cook could have said, "My meat is to do the will of Him that sent me." Mr. Cook was most untiring in his efforts to reach the towns and villages with the gospel. He "burned the candle at both ends." Mr. Cook was chairman of our County Conference of the *Tohoku*, and did all in his power to make some Mission *responsible* for the giving of the gospel to *every district* and *section* of the Northeast.

Now, if you will look at the map of Aomori you will see that Aomori is situated on a gulf. It is bounded by two peninsulas. One is a long, narrow peninsula, shaped like a hatchet—this has

been apportioned to the Methodists to evangelize.

But the other—the *Tsugaru Hanto* (“*Hanto*” means peninsula, i. e., *Tsugaru Peninsula*) is entirely unprovided for. Mr. Cook often appealed to our Mission, namely, the Reformed Church in America, to be *responsible* for this peninsula.

Now that *your* Church has taken our work at Aomori and vicinity, it is my *earnest* plea that you send evangelists and a missionary to evangelize the “*Tsugaru Hanto*.” The soil is virgin, and so far as I know no missionary has ever been there. There are no railroads, but the towns and villages on the coast can be reached by coast steamers from Aomori, and by *bashas* (stages), and sledges in winter, over land. I have been told that the peninsula is rich in copper mines in the mountains; also the best lumber and timber in Japan, fishing, etc.

Again, it is my *earnest* plea that you carry out the wishes of that saintly man—Mr. Cook—that “he being dead yet speaketh.”

Far more, remember the Master’s injunctions, “to preach the gospel to the remotest parts of the earth.”

M. LEILA WINN.

Prayer Points

JAPAN

Pray Without Ceasing

That the preaching of the Good News may be made more effective by the early provision of the sorely needed chapels and lots.

That the Japanese ministry may withstand the attractive inducements of the business world while facing the rapidly mounting prices of their bare necessities.

In Behalf of North Japan College

For its speedy restoration.

For continued strength to be given Dr. Schneder and his associates in this trying time of reconstruction.

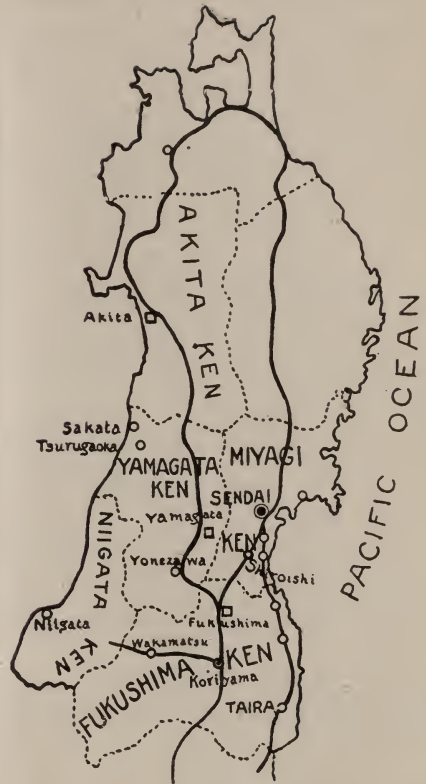
In Behalf of Miyagi Girls’ School

For its growing power in transforming the womanhood of North Japan.

For the blessing and guidance of the Divine Spirit upon eleven young people in the Language Schools at Tokyo and Nanking.

CHINA

Thanksgiving for China’s measure of freedom in this new day, for her open mindedness and ready ear for the American missionary’s message.



For strength—to put down the opium traffic so rapidly returning as a national menace; for courage—to meet the tempting advances of the recent newcomer—the brewing interests of America.

In Behalf of the Yochow District

Gratitude for the fruitage of Dr. Hoy’s 20 years of faithful service in China.

Thankfulness for Prof. Lequear’s recovery and new participation in the work.

That the challenge of the enforced vacancy in the Hoy Memorial Hospital by Dr. Beam’s return to America be speedily answered by one of our best young physicians.

In Behalf of the Shenchow District

That a doctor be speedily sent to the Abounding Grace Hospital so that the missionary community and native constituency may not be without medical services when Dr. Thompson returns on furlough this spring.

For the complete recovery of Prof. Karl H. Beck.

For guidance to the Rev. Ward Hartman in opening the new field among the aborigines of China in the Miao District.

THE MOSLEM WORLD

That the men and means may soon be provided for the opening of the proposed station.

The Centennial of Medical Missions

During the latter part of March it is hoped that a union meeting can be held in every town and city in honor of the one hundredth anniversary of the beginning of medical missions on the foreign mission field. It was in 1819 that Rev. John Scudder, M. D., sailed, with his wife, for India, beginning his work in Ceylon early in the year 1820. Children, grandchildren and great-grandchildren have followed in the steps of John Scudder, this one family giving in four generations a thousand years of missionary service, for the greater part of India.

This year, 1920, also marks a jubilee. Clara Swain, M. D., sailed for India in 1870 as pioneer medical missionary for the women of India.

The great need of all the Boards of Foreign Missions is for medical men and women to carry on this work of compassion in foreign lands in the name of the Master.

Pray and preach on the third Sunday in March for physicians and nurses for the Orient.

A National Day of Prayer for Russia

No country needs more prayer and spiritual help at this time than Russia. Her agony is untold. She is prostrate, crying for help.

Therefore, we earnestly ask all God's people everywhere *to set aside Sunday, April 11, 1920, as a day of special prayer for suffering Russia, both in private and in public gatherings.*

May this day of prayer be the beginning to many of daily intercession for Russia.

Let us all gather around the Throne of Grace and earnestly cry unto God to have mercy and give peace to Russia and send the message of salvation and the Scriptures without delay to Russia's millions.

ENCOURAGEMENT FOR PRAYER FROM THE WORD OF GOD.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

"I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men. For kings and for all that are in authority; that we may lead a quiet and peaceful life in all Godliness and honesty, for this is good and acceptable in the sight of God our Saviour."

"And whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son."

"If ye shall ask anything in My name that will I do."

ALMIGHTY GOD, Our Heavenly Father, we thank Thee that through Thy Son our great Physician, Thou hast called us to volunteer for service in His Battalion of Life. May the summons find us worthy of so high a calling, and very courageous in fulfilling the divine commission. Help us to realize the responsibility resting upon each one, that we leave behind all the selfish things that have hindered us, and press on to a service of supreme devotion in saving lives for Thy Kingdom here and in the world to come. In the name of Him who hath brought healing to all nations we ask it. Amen.

Christmas in Japan

CHRISTMAS in Japan, as all the world over, has come and gone, and with it many happy occasions and joyous experiences. Like as at home, Christmas joys in Japan cluster around two centers—the home and the church. As it regards our missionaries on the foreign field there is a joy we look forward to peculiar to ourselves, viz., the incoming mail from the homeland. This is especially true of more recent arrivals on the field, one of whom lives in the home of the writer, and who is spending his first Christmas in Japan. -I am referring to our very latest arrival in the person of Mr. A. D. Smith. It was really a joy to the other members of the family to witness the overflowing happiness which the American mail, with its numerous letters and its packages, filled with good things, brought to our young friend. But even to us older ones, not a few of the Christmas joys come to us in the form of letters containing the greetings and good wishes of dear ones whose faces we cannot see and whose voices of good cheer and comfort we cannot hear. Thank God for the postoffice which carries around the world at a season like this, so many messages of love and good will.

Speaking of our churches and Sunday Schools, Christmas is celebrated with an *eclat* surpassing even that of the homeland. In the remotest country places where there are as yet but very few Christians, if any, where there is a Sunday School, Christmas is duly and enthusiastically celebrated. Non-Christians of the community are interested, make contributions and attend the exercises. The Japanese are a festival-loving and festival-keeping nation. The OMatsuri (honorable festival) is a prominent feature of their social and religious life. But there is something about Christmas which in an especial manner seems to appeal to them as nothing else does in the Christian calendar. The Babe in the manger, the Shepherds on the hills of Bethlehem, the Song of the Angels, and the visit of the Wise Men—these things have a

charm for them, even for the non-Christian who is more or less acquainted with the story of Christ's birth.

In Sendai and the Miyagi province, which comprises the writer's parish, there are some twenty-five Sunday Schools, in all of which Christmas services were held. At Furukawa, one of these places, the attendance was three hundred. The program consisted of fifty-one items of which the missionary's address was one, and the exercises lasted from 6 to 9:30 p. m. In this town is a silk factory with four hundred operatives, most of them women. Our young pastor, Mr. Ogasawara, at the request of the superintendent of the mill who is a Buddhist, conducts a weekly service where as many as two hundred attend. A professional *kindergartner* has been secured, who is also a Christian woman, who has charge of a day nursery for the children of mothers engaged in the mill. Expenses are all paid by the mill.

An interesting part of this year's Christmas exercises was that the offering taken was mostly devoted to the orphanage located in Sendai, which is under Christian management in connection with the churches doing mission work in the city and vicinity. As an instance of such *giving* I might mention the fact that in one of our country districts where we carry on Sunday School work the scholars, who are the children of farmers, were asked to bring as an offering vegetables, the result of which was that rice, potatoes and other kinds of vegetables were brought in and presented to the orphanage. It is the object of some of us to make this a permanent feature of Christmas, at least so far as our own mission work is concerned, thus bringing it in line with the home churches. At any rate we are gradually teaching our churches and Sunday Schools that Christmas is a time to *give* as well as to *receive*, and the people are beginning to look with favor upon this plan, or custom.

In the city of Sendai, generally around Christmas, baptisms take place in our churches. This year in the first church there were in all twenty-four, in several

of the other churches a smaller number received this holy rite, making a total of some forty.

Our missionaries are at present all in good health and the Christmas bells have been ringing happily for all of us.

J. P. MOORE.

Sendai Christian Orphanage

BY ALLEN K. FAUST, PH. D.

Many of our Reformed people know all about this institution, for some of them have expressed their practical interest by giving funds for the erection of one of the cottages and also by supporting children that are now in the Home. The Reformed Church knows how to treat orphans. Her orphanages are perhaps the most beautifully Christian work that she is doing.

The Sendai Orphanage is not a Reformed institution—it is a union establishment of all denominations. But as it is located in the very center of our Mission's sphere of activity our work reaps by far the greater part of the direct benefits of this Christian effort. The members of our Mission are doing their share in the management of this institution. At present the chairman, the secretary and the treasurer of the Executive Committee come from the Reformed Mission.

The object of the Home is to feed and clothe the bodies of destitute orphans, to educate and train such children for useful citizenship, and above all, to surround them with practical Christianity and lead them into the Kingdom of God. The Orphanage has also an immense missionary value. The Japanese contributions have grown from nothing to one-third of the total running expenses. The government has recognized the good work and is giving annually a moderate grant of money. The Normal School of Sendai is conducting a school in the Orphanage, free of charge.

The institution has land enough and buildings enough to conduct an orphanage of about 135 children. But because the funds are insufficient only about seventy children can now be cared for. As

this is the only Christian orphanage among the more than 6,000,000 people of the North, it is evident that many poor orphans are totally neglected. Application after application has to be rejected because the finances do not permit that we admit more children.

During the last month or two, very pitiful cases have come before the Executive Committee. One evening at about 8 o'clock, a child was heard crying in the yard of the Orphanage. Upon investigation two children were found lying on a blanket. Their mother had deserted them, but in a letter found in the children's clothes she said that she knew of the kind spirit that prevailed in the Home and that she hoped the Orphanage would care for her children. The children were taken into the Home, but in about ten days the father of the children was found, and the children were returned to him. The point to be noticed in this case is the fact that the spirit of the Orphanage is known even among the submerged part of society.

A few weeks later a man whose wife had died came to Sendai to find work. While he was walking on the street he suddenly fell over dead. He had brought his three little children with him. The police authorities brought one of the children to the Orphanage, where it now is. The other two were old enough to be placed in ordinary homes.

The latest application has come from Sambongi, a town about fifty miles north of Sendai. A blind man's wife died, and three small children were left in the most destitute circumstances. Two of them have been admitted to the Home.

The Orphanage is doing the kind of Christian work which the Japanese "man in the street" can understand. It graphically demonstrates to a non-Christian community the love of Christ at work in human society. Is it not the height of shortsightedness to conduct this noble institution in a way that does not lay hold of nearly all the opportunities presented for effective Christian work?

Sendai, Japan.

Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

Editorial Comment

THE TRIENNIAL MEETING OF GENERAL SYNOD.

The period for definite and special preparation for the meeting of the Woman's Missionary Society of General Synod is at hand. The responsibilities and opportunities which will come to us through knowledge of present day world needs will challenge the reserve resources of the women of our denomination. There is so much to be done that it will be necessary to spend much time in prayer.

ALONG NEW LINES.

Two important agencies, the Educational Commission and the Forward Movement Campaign, were instituted during the triennium. They have added new elements to our organization. The Educational Commission has produced, assembled and correlated literature on Home and Foreign Missions designed to assist in setting up monthly programs for the Woman's Missionary Society. Such literature has been provided for one year. At the beginning of the second year the Commission is confronted by a disturbing question, namely, is it within the province of the Commission to prepare similar literature for the Y. W. M. A. and for the Mission Band? There is a demand for such programs, but the issue involves departments and secretaries of departments. We believe the situation will involve a pronouncement by the convention.

Other matters for consideration are: the nature of Forward Movement Campaigns for the immediate future; the permanency of the Institute; follow-up work of the campaign just finished; a speakers' bureau; specially-trained teachers for the

W. M. S. study classes at missionary conferences. An important consideration will be the evolution of a uniform method of reporting membership during the interim between the general conventions. At this time each synod has its own plan. Uniformity in this part of the work is desirable. The change from a triennial to a biennial meeting of the general body will be considered.


Last summer, at the meeting of the Executive Board, the opinion prevailed that our general society should as far as possible, finance the work which is done directly for women and children in home and foreign missions, instead of the more general missionary work. Mrs. Anna L. Miller is chairman of the Budget Committee, and, no doubt, will present a budget for consideration, different from those to which we have been accustomed.

Mrs. Grace Farmer of the Interchurch World Movement, will be the speaker on Wednesday night, May 19th. On Thursday night the Mission Bands of Reading will give a pageant, illustrative of their work. Mrs. A. K. Zartman, secretary of Thank Offering, has written a new pageant, which will be produced under her direction. Mrs. Edward F. Evemeyer will conduct a series of devotional meditations during the intercessory period.

The date for the meeting will be May 18th to 21st; the place, St. Mark's Reformed Church, Reading, Pa.

Let us give the Forward Movement a chance to make good, and let us pray for the leaders that success may crown their labors.

National Conference of Church Women

 THE first National Conference of Church Women assembled in Washington, D. C., February 7-9, at the call of the Interchurch World Movement. The conference was called for the purpose of linking up all church women in an active campaign of evangelism, particularly women influential in business and education whose influence would be an asset in carrying forward the world program. John R. Mott, upon his return from the Orient, said, "God has done the work of a hundred years in five. *The Church must quicken its pace.*" Ten years ago, at the Ecumenical Conference, it was decided to make a survey of non-Christian lands. This survey has been completed, facts compiled and maps made. One of the lasting impressions of the conference will be the survey maps. The blood red blotches, which represent the non-Christian areas, cover the greater part of Asia, Africa and South America. Sharp contrasts between non-Christian and evangelized lands, was further shown when photographs of communities and customs were depicted upon the screen. The contrasts elicited the question, "Oh Lord, how long?"

Two hundred and eighty women, representing thirty-one States, twenty-one denominations and forty boards, were present. Beside Board representatives there were women distinguished in literature, education, philanthropy and social welfare. Among the latter group were Katherine Davis, of New York, and Mrs. Raymond Robbins, of Chicago.

The following persons presented the different aspects of the Interchurch World program: William H. Foulkès, Ralph E. Diffendorfer, R. S. Cushman, W. B. Hollingshead, S. Earl Taylor, A. E. Cory, Daniel A. Poling, Mrs. E. C. Cronk, Mrs. Montgomery, Mrs. Fred S. Bennett. Mrs. Henry W. Peabody presided. On Sunday morning Miss Julia Lathrop led the discussion, "Saving the Children for the Future of the Church." A conservative estimate places the number of chil-

dren who cannot be cared for at 15,000,000. More children will die from starvation this year than during any year of the war. America is giving a supplemental meal each day (1-3 ounce of rice) to the underfed children between 4 and 12 years of age.

The immediate result of the Conference was a plan of program for Women's Training Conferences which will be held parallel with the State Pastors' Conferences. Women will be trained to present definite appeals on the programs of the 3,000 County Conferences of the Interchurch World Movement. National Women's Boards were requested to furnish women for such training.

When this article appears in print, the State Conferences will have been held, and the women will have been assigned to their teams. The objective of the County Conferences is to get the message to the last woman in the last place. For each woman at the National Conference there were 50,000 Protestant women not there. The message must be told, there seems to be no other plan.

Special Summer Advantages

Denominational.

The Advisory Committee on Summer Conferences has arranged the program, so as to make it possible to attend both the Home and Foreign Mission Study Classes. "The Church and the Community," by Ralph E. Diffendorfer, and "Missionary Message of the Bible," by Mrs. Montgomery, will be the study books upon which the programs for the missionary meetings will be based. It will be an advantage to study them both at the summer conferences.

The class in "The Church and the Community" will be held at the usual time, 9.20 to 10.30. The "Missionary Message of the Bible" will be taught during the Institute Hour, 11-12. For this group there will be teachers trained at the Chambersburg Summer School of Missions.

Watch for the date of your nearest con-

ference. Will you be *two* for the conference, yourself and a girl, with qualities of future leadership?

Interdenominational.

"Wilson, dear Wilson,
As a while we tarry here,
Train us for service
In the coming year."

Wilson College Summer School of Missions, Chambersburg, Pa., will open on the 29th of June and continue until the 7th of July. Mrs. Irene A. Anewalt, 814 Walnut street, Allentown, Pa., is the representative from our Executive Board on the General Committee. She will be happy to furnish information which you may desire.

A Dependable Starter

Four years ago, while fighting our way through deep snowdrifts on a country road, my wife and I debated the possibility of making one of our members a life member. Our meagre salary was inadequate to permit this luxury, so we decided to put it up to the Lord, Who is our Banker. That evening upon our return from a half dozen pastoral calls we had fifteen dollars toward the amount needed. No one knew of our determination. On the evening of the Thank Offering Service, a week later, we had the twenty-five dollars and made the first life member. For two successive years we have made members in memoriam. On one of these occasions we did not have the money, but it came to us before the end of the week. Our Banker has always provided the money, not less, not a penny more, but the joy has been great. This year our giving has borne fruit, for in addition to the life member made by us, two additional life members were created by the ladies of this Missionary Society; and the end is not yet.

W. U. H.

Bath, Pa.

"Over the Top" in Two Directions

Through the faithful efforts of the Thank Offering Secretary of West Susquehanna Classis, Miss Jennie Bilger, Beaver Springs, Pa., and secretaries in sixteen local societies, who emphasized the department of Thank Offering, and by the generous response of the members, the Classical Society far exceeded double the amount of last year's contribution. We are rejoiced to report \$400 as the total amount instead of \$143 for last year.

The number of organized societies has also increased from seven to sixteen. The local societies which doubled their Thank Offering were Lewisburg and Lock Haven, with Selins Grove almost double.

For Our Note Book

Miss Carrie Kerschner spent the last two weeks of February with the Woman's Missionary Societies of Northwest Synod.

The new literature for our W. M. S. will be ready for distribution at the Summer School of Missions, Chambersburg. Last year our literature was highly commended, especially the Outline on Christian Americanization, and "Christianity and Health."

The following women have been challenged to teach "Missionary Message of the Bible" at the summer conferences: Mrs. Henry Gekeler, Cleveland, Ohio; Mrs. Allen Laub, Bethlehem, Pa.; Miss Carrie Kerschner, Philadelphia, Pa.; and Miss Ruth Nott, Milwaukee, Wis. These women will prepare themselves for the work by taking special training at the Wilson Summer School of Missions.

Dr. Mary Stone and Dr. Ida Kahn are touring the country in the interest of the building campaign of the Y. W. C. A. The gratitude of foreign-born women for the protection and comfort provided by the Y. W. C. A. insures their

willingness to work for its support. A little Chinese girl with bound feet, a waitress in a San Francisco restaurant, recently said the Y. W. C. A. meant "safety," "home," "friends" ever since she came to this country. Such testimonies are common in the meetings which accompany the present campaign for funds.

Program Outline for the May Meeting of the Woman's Missionary Society

Textbook: A Crusade of Compassion for the Healing of the Nations. Chapter III: China.

(Accessories: Map of Asia; Our Flag; a Chinese Flag; a Red Cross Flag; a Conquest Flag.) To the Chinese, the Stars and Stripes is the symbol of Western civilization; the Chinese Flag, symbol of China's New Day; the Red Cross, of Healing, and the Conquest Flag is symbolic of Christianity.

Devotional Topic: Miracles to Reveal God's Power. Chapter III. Christianity and Health.

Brief sketch by the leader—China: Its Area, Population and Possibilities. (Use map.)

Paper: How Is Justice Withheld From the Chinese Woman? Subjection. Seclusion. Foot-binding. Opium. Infanticide. Maternity.

Impersonation: "Dr. Rachael Benn," pages 88-93.

Reading: The Neglected One-fifth. (March number OUTLOOK OF MISSIONS.)

Reading: "Heal the Sick" (program packet) (make use of cover design on leaflet. Note particularly the testimonial to Dr. J. Albert Beam.)

Reading: "A Miracle in China" (program packet).

Paper: Relation between the Health of China and Christianity.

Sketches of Dr. Mary Stone and Dr. Ida Kahn.

Prayer in unison from Prayer Calendar.

"The paths of pain are Thine. Go forth
With patience, trust, and hope;
The sufferings of a sin-sick earth
Shall give thee ample scope."



OUR HOSPITALS AT SHENCHOW, CHINA,
will be without a doctor when Dr. Thompson
returns on a much-needed furlough this spring.
Needed at once—A Volunteer.



WARD IN HOY MEMORIAL HOSPITAL, YOCHOW
CITY, CHINA.




DR. ADAMS AND MISS TRAUB—AN OPERATION.

Literature Department

MRS. IRVIN W. HENDRICKS
CHAMBERSBURG, PA.

Literature Chats

 THE Pill Bottle is the suggestive title of a medical missionary play, by Margaret T. Applegarth. There are four parts to this play. The first scene is laid in an American college, and the other three in India. Twenty-four people are necessary for the various parts. (Price, 15 cents each, \$1.50 per dozen.) Order from Baptist Foreign Mission Society, 1435 Stevens Building, Chicago, Ill.

If any mission study groups now using the text-book "A Crusade of Compassion for the Healing of the Nations," are without the Hand-Book of Suggestions "How to Use," by Mrs. Grace Farmer, they should make haste to order it at once. It will be found invaluable to the leaders of groups. Mrs. Farmer's fine intellect and well-balanced ideals together with her clarity of thought and expression, have been an inspiration to those fortunate enough to have been in her classes at Summer Schools of Missions. This booklet of forty pages is replete with helpful suggestions. (Order from either the Philadelphia or Tiffin Depositories.)

"Everyland," in its attractive new dress, will most surely lure the children who read it, to an enlarged interest in the childhood of the world. The February number contains an excellent pageant for fourteen boys and girls between the ages of nine and twelve. It is an Americanization play, by Anita B. Ferris, entitled "Alice's House Warming." Do not overlook this in your quest for entertainment material. Each mission band in the church should conduct a drive for subscriptions to "Everyland." Always an interdenominational magazine of great value to the children, since it has become an interchurch organ, it takes on renewed interest.

Classical secretaries of literature are casting about for material for the litera-

ture table at the annual classical meetings. Not much new literature will be printed before the meeting of the Woman's Missionary Society of General Synod in May. Why not devote all the time given to the Literature Department at the classical meetings to the four missionary magazines in which we are especially interested, "The Outlook of Missions," "The Missionary Review of the World," "Everyland" and the "World Outlook."

Impress upon local secretaries of literature the importance of keeping these magazines before the members of the Woman's Missionary Society, and urging their use, that all may have a greater knowledge of the world's need for Christ, and of the work being done on the mission field.

The Neglected One-Fifth

John 6:17—"It was dark because Jesus had not come to them."

"Is it a boy?" You quietly say, "No, it's a girl." How different it would be if you could say, "Yes, it's a boy." A girl has been born, therefore no one hurries to congratulate the parents, or hastens to prepare the feast. It's only a girl, why should any one rejoice? The father thinks of his new daughter as an added expense.

The mother must stay at home for forty days, ten days longer than if it had been a boy.

You approach the father with the idea that his daughter might be educated. "Educate my daughter! In a few years I'll engage her to some man, then she will go to his home and work for them; why should I spend my money on other people's property?" This accounts for the fact that in China only one woman in a thousand can read.

When this same little girl is a few months old her feet are bound and every pair of bound feet means a bedful of tears. Yes! I know you are thinking that foot-binding had been done away with. You remember that the Empress Dowager issued an edict to that effect, but it is several years since the Dow-

ager's words had any power, and besides reforms move slowly in China.

This same little girl is engaged to be married to a man she has never seen; he may be much older. Her father and the "go between" arrange the engagement. She may be sent at once to his home and become the property of her mother-in-law and general slave girl for the rest of the family, her day spent in gathering fire wood from the hillsides, and carrying the water, two buckets at a time, from a neighboring well. She prepares the rice and vegetables, but is not allowed to eat with the other members of the family.

Imposed upon by other members of the household, beaten by her mother-in-law, and no one to intercede in her behalf, often her life is worse than slavery. She may be married at thirteen or fourteen years, but even after this, happiness is not in store for her.

She is not introduced to guests that may be invited to the home. In fact she is not mentioned by the husband except as the "unworthy inner one."

The Chinese character "yin," which means darkness, is a synonym for woman.

Do you wonder that suicides among the women in China are eight to ten times greater than among men? At the time she should have the best possible care, there is no clean bed awaiting her, no doctor or nurse to help or advise; instead several midwives have charge of the "case." She is put on a small tub filled with ashes and paper. If matters do not proceed the patient's mouth is filled with her hair, or she is taken around the waist by two of her helpers, lifted up and dropped down as a means of helping.

If the child is not born then, surely, the patient has an evil spirit. A chicken is killed, and the blood applied to her body to appease the wrath of the idol. She is told should she die with an unborn child, she will be subjected to untold punishment in the next world.

At the beginning of this new year, let us look the problem squarely in the face,

and see what our duty is to the women of China.

I wonder if we realize that—

One-fifth of all the girls in the world are born and unwelcomed in China;

One-fifth of all the girls in the world have bound feet;

One-fifth of all the girls in the world are worshipping idols;

One-fifth of all the girls in the world are dying in superstition?

These one-fifth cannot go to a male physician because of superstition.

That for these one-fifth there are only one hundred and eight women physicians.

Are these one-fifth suffering in darkness because the women of our church are not dedicating their lives and service? Do the young women of our church prefer to stay at home and enjoy the "Light" while they sit in darkness because we have not taken Jesus to them?

ELIZABETH J. MILLER.

112 Westwood Ave., Akron, Ohio.

Christmas in a Japanese Kindergarten

(Mrs. Carl D. Kriete, of Yamagata, sends the following highly interesting account of the Christmas celebration in our Yamagata kindergarten. She writes: "If it is too much 'out of season,' put it in the waste basket. We are all in fine health and spirits and glad to be back in Yamagata again. There is much to be done here.")

The Chitose Kindergarten (thousand years' kindergarten) observed Christmas with a special program on Tuesday afternoon, December 23, at the Kindergarten.

The "weather man" of Yamagata may always be counted upon to furnish real Santa Claus weather for the Christmas season, and this year was no exception. The ground was covered with several feet of snow, and the snow-laden pine trees in the gardens looked like so many Christmas trees. The rooms looked very attractive with festoons of pine and a real Christmas tree, which had been ordered from the country for the Kindergarten

Christmas, afterwards to serve for the Christmas in the missionary's home. But what did these country folks know about the qualifications of a Christmas tree? The tree, which made its appearance on Tuesday morning, was so thin and scarce of branches that it wouldn't cast a shadow and our hearts sank within us. But, determined to have a tree, a pretty little fir was dug up from the garden, roots carefully wrapped and carried to the Kindergarten, where it was decorated with all the usual finery, and never was an American tree better to look at. The only bare spaces were those where the dolls from America should have hung. Why they failed to arrive, we do not know. Several persons had promised to send dolls and our disappointment was very keen. The children rendered a nice program of songs, games and marches. The pastor of our church gave a pleasing little talk about Santa Claus, and Mr. Kriete told them about our Christmas last year in America and the true meaning of Christmas. While we try to make

these children happy at Christmas time by sharing of our abundance, we always keep uppermost the real Christmas spirit and the children are never allowed to forget to worship and honor the Christ child.

After the exercises, packages of cakes and oranges were distributed and each child received a scrap book and an American handkerchief.

It requires such a little to make these children happy, and when your friends in the homeland are rejoicing and happy, remember these 'little ones' who have so small a portion of good things.

The Kindergarten reached the highest enrollment of thirty-two children this term, but owing to an epidemic of typhoid, which also invaded some of our homes, only twenty-three children were present at the Christmas program. We are hoping to put up the new building for the Kindergarten this Spring, as the missionary residence in which it is being conducted now is not at all suitable, but building materials are so high we fear



CHRISTMAS CELEBRATION IN KINDERGARTEN AT YAMAGATA.

we will not have enough money. What then? Must this most promising of all the departments of work in Yamagata be stopped for lack of a building?

Twenty-nine children from non-Christian homes in Chitose Kindergarten last term—who can estimate the influence of these children who receive Christian training six days of each week?

In all our vast field of Tohoku this is the only first-class kindergarten of our Mission! Surely this part of our work has been too long neglected; there are at least a dozen places where kindergartens should be in operation. One kindergarten of forty-five children has been closed because there is no equipment and no trained kindergartner to conduct it. Another promising place has no teacher. There are wonderful opportunities for work among the children of Tohoku. Will not some of our young women invest their lives in kindergarten work out here where returns are bound to be so large?

BESS M. KRIETE.

Yamagata, Japan.

Over the Tea Cups

PROBABLY the two Chinese women who have caused the most favorable comment in America, are Dr. Mary Stone and Dr. Ida Kahn. They are in America at this time. Dr. Ida Kahn was scheduled to speak in Easton, Pa., February 4, which happened also to be the first day of the blizzard which struck Eastern Pennsylvania. She had accepted one other engagement in Easton, that was afternoon tea with Mrs. Evemeyer. The tea cups had the usual effect upon the four women who sat about the table. Conversation became animated, and Dr. Kahn led with the energy and vivacity usually called "American." There was a familiar sound in "It snows like sixty," and "yes, thank you, I always take ice cream."

Dr. Kahn pressed the invitation upon Mrs. Evemeyer to visit her hospital at Nanchang, China. Dr. Kahn says that Nanchang has retained all its Chinese characteristics, customs and curios. It is

a walled city and no one may enter or leave the city after nightfall. It is out of the beaten tracks of travel, and therefore Dr. Kahn felt that it needed special urging to have the promise of a visit from Mrs. Evemeyer.

Dr. Kahn told the story of the beginning of her work at Nanchang. In company with a missionary she visited the city about twenty years ago. The missionary rode in an open carriage, and as they went into a house for tea, the Chinese began to stone the missionary. After tea, thinking to avoid a repetition of the stoning, Dr. Kahn entered the open carriage. The Chinese treated her in the same manner. These two persons had been the first Christians to visit Nanchang, and as a result of the stoning incident, Dr. Kahn decided to leave Kiu-kiang, where missionaries had been at work for forty years, and open a hospital at Nanchang. Some years after the work was begun, the city presented a desirable tract of land for a new hospital. Nanchang is proud of the Christian hospital, modern and well equipped, and largely supported by Chinese.

In the course of the conversation reference was made to the oft-quoted answer of Dr. Kahn to the lawyer, when he said, "I am glad you are going back as a doctor. Doctors are more needed than missionaries." "No, sir," said Dr. Kahn, "Eternity is longer than time." Dr. Kahn laughed merrily as she said, "No, I did not say it. It was Mary Stone who said it. They always get us mixed."

The resemblances and contrasts in the lives of these two women are remarkable.


The year and place of birth are the same, 1873, at Kiu kiang. Gertrude Howe, a missionary, was their advisor and directed their careers toward medicine. At the age of eighteen both passed the entrance examination in the medical department of the University of Michigan at Ann Arbor. Both graduated from Ann Arbor in 1896 and returned to China. Both are in America for the second time since their graduation. Their careers

parallel in striking resemblances, but their lives began in striking contrast.

Mary Stone was born in a Christian family; Ida Kahn in a heathen family. Mary Stone was the first girl, in central China, not a slave, who had no bound feet. According to custom, when Ida Kahn was born the fortune teller was called in to decide the fate of the baby girl. He said, "If she is allowed to live in the house, you cannot have the son you so much desire. She must be killed or sent away." Gertrude Howe heard the story and adopted her as her own child.

These two women have learned the joy of service.

Miyagi Girls' School

N spite of the continuous stream of world events that have a retarding influence on Christian work in Japan, Miyagi Girls' School has completed a very successful term. Dr. Burghalter's visit at the opening of the term supplied the needed inspiration to start out aright. Practice for the Literary Society Anniversary was begun at once, and on November 14, the program was splendidly carried out before the largest audience

that has ever been packed into our chapel.

The Christmas season was made especially joyful by the baptism of eighteen students and by the marriage of two of our graduates in Sendai. One of the weddings was held in Higashi Rokubancho church and the other, in the Aramachi church. It is the great purpose of the school to lead its students into the Kingdom, and then to get them to establish Christian homes in Japan.

As usual, the Christmas festival of the school was a simple but truly joyful event. Fine singing, Bible recitations and a candle march constituted the program. A fine tree, beautifully decorated, helped to spread the Christmas cheer over all the faces present. Instead of giving gifts to one another the teachers and students collected a large amount of clothing and forty-four yen in money, all of which they gave to the Sendai Christian Orphanage. This is the largest Christmas gift that our school has ever given to that worthy but very needy institution. Don't you think we have many reasons to be thankful to God for his goodness to us?

ALLEN K. FAUST.

Sendai, Japan.

FIGURES—FACTS—FRUITS—FUTURE OF THE FORWARD MOVEMENT CAMPAIGN

"Our chief business with Christianity is to proceed upon it."

"Jesus not only gave command, but a promise and a program."

"Prayer and pains through faith in Jesus Christ will do anything."

Returns of the Campaign by Classical Societies.

By this time the returns are undoubtedly larger than here tabulated, but these are the figures submitted by classical presidents to the director of the campaign.

EASTERN SYNOD.

East Pennsylvania—W. M. S. members, 214; Y. W. M. A., 34; Outlook of Missions, 122; Life Members, 3; Members in Memoriam, 2.
Philadelphia—W. M. S., 236; Outlook of Missions, 148.
Lebanon—W. M. S. Members, 100; Outlook of Missions, 20.
East Susquehanna—W. M. S., 102; Y. W. M. A., 16.
West Susquehanna—W. M. S., 66.
Tohickon—W. M. S., 109; New Societies, 2.

- Goshenhoppen—W. M. S., 21; Y. W. M. A., 11; Mission Band Members, 3; Outlook of Missions, 40.
 Lehigh—W. M. S., 101; Outlook of Missions, 80; Life Members, 1.
 Reading—W. M. S., 213; Outlook of Missions, 27; Life Members, 2.
 Schuylkill—W. M. S., 163; Y. W. M. A., 32; Mission Band, 30; Outlook of Missions, 98; Life Members, 1.
 Wyoming—W. M. S., 95; Outlook of Missions, 26.

OHIO SYNOD.

- Miami—W. M. S., 173; Y. W. M. A., 39; New Societies, 2; New Y. W. M. A., 3.
 Eastern Ohio—W. M. S., 90.
 Lancaster—W. M. S., 52; Y. W. M. A., 8.
 Tiffin—W. M. S., 74; Y. W. M. A., 49; New Y. W. M. A., 4.
 Tuscarawas—W. M. S., 225; Y. W. M. A., 77; Mission Band, 11; New Y. W. M. A., 2.
 St. Joseph—W. M. S., 84.

PITTSBURGH SYNOD.

- Allegheny—W. M. S., 223; Y. W. M. A., 31; Mission Bands, 45; Outlook of Missions, 40; New W. M. S., 3; New Y. W. M. A., 2; New Mission Bands, 2.
 Westmoreland—W. M. S., 91; Y. W. M. A., 37; New W. M. S., 1; New Y. W. M. A., 1.
 Clarion—Made the canvass, held the Institute, but no report of results.
 Somerset—W. M. S., 70; Y. W. M. A., 18; Outlook of Missions, 34; Life Members, 1.
 St. Paul's—W. M. S., 30; Y. W. M. A., 30; Outlook of Missions, 40; New Y. W. M. A., 2.

POTOMAC SYNOD.

- Zion's—W. M. S., 140; Y. W. M. A., 144; Mission Band, 59; Outlook of Missions, 96.
 Mercersburg—W. M. S., 226; Y. W. M. A., 19; Outlook of Missions, 102; Life Members, 4; Members in Memoriam, 2.
 North Carolina—W. M. S., 97; Outlook of Missions, 18.
 Gettysburg—W. M. S., 59; New W. M. S., 3.
 Maryland—W. M. S., 73; Y. W. M. A., 11; Mission Band, 38; Outlook of Missions, 72; Life Members, 2.
 Virginia—W. M. S., 120; Y. W. M. A., 13; Mission Band, 14; Outlook of Missions, 153; Life Members, 1.
 Carlisle—W. M. S., 27; Y. W. M. A., 5; Mission Band, 10; Outlook of Missions, 15; Life Members, 1.

INTERIOR SYNOD.

- Wichita—W. M. S., 20; Outlook of Missions, 23.
 Illinois—W. M. S., 23; Y. W. M. A., 10; New Y. W. M. A., 1.
 Iowa—W. M. S., 27.
 Lincoln—W. M. S., 42.
 Kansas—W. M. S., 20; Outlook of Missions, 4; Life Members, 1.

CENTRAL SYNOD.

- Heidelberg—W. M. S., 125.
 Erie—W. M. S., 7; Outlook of Missions, 2. (President explained circumstances that prevented the operation of the campaign at the last.)

St. John's—W. M. S., 103; Y. W. M. A., 63; Mission Band, 123; Outlook of Missions, 126; Life Members, 1.
 Toledo—W. M. S., 7; Outlook of Missions, 16.
 Cincinnati—Directed the canvass, held the Institute, but no report sent in.

SOUTHWEST SYNOD.

Indiana—W. M. S., 96; Outlook of Missions; New W. M. S., 2; New Mission Bands, 1.
 Kentucky—W. M. S.,
 Zion's—W. M. S., 131; Y. W. M. A., 21; New W. M. S., 1; Life Members, 1.

UNORGANIZED SYNODS.

Milwaukee—W. M. S., 39; Y. W. M. A., 21; New Y. W. M. A., 1; Life Members, 1.

Sheboygan—W. M. S., 41 (very recently organized).

West New York—Canvass to be made in March, Institute to be held in April.


If there is any error in the figures, correction will be appreciated. The foregoing have been carefully compiled from reports submitted by Classical Presidents following the campaign. It is hoped that the statistical reports at the close of this classical year will find these figures considerably augmented.

Faithfully submitted,

FLORENCE C. EVEMEYER,

Director of the Forward Movement Campaign.

The Spirit of Today

 IN publishing the campaign figures this month, it is appropriate to make a few comments, for while figures sometimes talk, they do not say all there is to be said. When the responsibility was placed to produce plans for the Forward Movement Campaign, they who have inner knowledge of the character of such structures, know it called for the delicacy of creative building and the vigilance of execution. The mental eyes had to be over the whole work, yet making the plan of operation so simple and adaptable that it could be practical for all.

It was an extraordinary task, launching a project in which volunteer workers' good-will and consecrated determination were the working capital. The extraordinary task met an extraordinary spirit. The figures might be larger than here given, but the real good the campaign accomplished rests not alone in our figures; there has been an awakening far more valuable even than our numbers, for it will bring future numbers into a

closer walk and service with the King. The reader readily discerns, then, that humanizing the figures here given would reveal many facts and much fruit which are only to be secured from the actual reading of the personal letters which most of the classical presidents sent in. This is why the personal letters were solicited—to secure the very heart throb of the situation which figures cannot register.

First, there was a superior co-operation. Some one said recently that fifty per cent of the people responding should be considered success. That seems a low standard, but if it is a fair criterion, then the Forward Movement Campaign may write in the terms of the superlative of success from the viewpoint of co-operation. Out of forty-six classical societies, forty-three conducted the campaign, two of these being prevented by a conspiracy of circumstances which a letter of fine spirit explained. These very much regretted their inability to join in with the others.

Second, observe the spirit of democracy. In handling a large number of units remote geographically, the executive necessity of going before you with clearly specified plans must have been apparent to all. Thus instructions reached each group with uniformity, but the specifications were entirely open for adaptation to different territory, giving free exercise for the judgment of the classes.

The third observation made by the recipient of campaign returns was the discovery of able women. Such an experience as an intensified campaign brings out vividly efficiency and loyalty, or the lack of it. Some of the classical presidents did wonderful work. Ability cannot be obscured, especially when there is always a high class premium everywhere and in everything for the dependable and the able.

When Taft pressed the button that set the wonder world of machinery in motion at St. Louis, he could not have felt more of a thrill in doing so, than the writer experienced when the material was released that set all the many, many women of our Reformed church in activity. We are learning to work rhythmically. Because of the expressed sentiment of the women themselves, an Institute is being planned for 1920. Charged with many invocations for his favor the record of 1919 has been made. *Our Father, we pray that our sisterhood of effort may be acceptable to Thee. May our spirit be Thy Spirit and keep us always in mind that "greater works" are beckoning us forward.*

The Institute Speakers

The names of our women who assisted the campaign by speaking at the Institutes carried on by forty-two classical (two more to follow) are given here: Mesdames H. D. Hershey, R. C. Zartman, E. M. Livingood, John Lentz, A. C. Renoll, W. R. Harris, E. A. Beck, J. H. Apple, C. A. Krout, B. B. Krammes, Abram Simmons, H. B. Diefenbach, H. N. Bassler, E. W. Lentz. The Misses Sax, Ammerman, Grim, Bareis, Lindsey, Hansen.

A Discovery

One of the important things that came to light during the Forward Movement Campaign was the fact that some classicals were paying from year to year on their budget, and others from triennium to triennium. This means that in some synods more budget is paid than in others. It is the business of the treasurers and statistical secretaries to bring us light on this, but it is a finding of the campaign, and as such, the recommendation is made to the W. M. S. G. S. that this irregularity be corrected at the coming triennial session by taking an action that shall bring about a uniformity of practice in this very important matter.

Shall There Be An Institute Next Year?

The classical presidents were so full of expression for the value of the Institute that many said it had come to stay in their Classis. On the strength of this, the Educational Commission discussed the character of an Institute for 1920. Since the last two years have stressed the membership in organized work, it is proposed that there shall be a special effort made in unorganized territory the coming year for members, and that the Institutes be more truly educational than this year, by the presentation of educational demonstrations. Suitable persons will assume the laborious task of drafting these demonstrations, "How to Conduct a Cabinet Meeting," "How to Have a Model W. M. S. Meeting," and "How to Conduct a Mission Study Class," etc. This is the thought in the rough. It is brought to your notice now to think about till the Reading convention. Do you favor such an Institute? Is there any particular feature you would like to have embodied in it? Have you any other recommendations to make? It is very much desired that local and classical societies will exercise their best thought, and will furnish concrete helpfulness in setting up the kind of Institute that the growing numbers of our work call for.

FLORENCE C. EVEMEYER.

Easton, Pa. .

A Voice Out of the Past

(The question of missionaries home on furlough is engaging the special attention of the leaders in the work of Foreign Missions. Here is a voice out of the past, and it is the voice of

one who spoke with authority. We are sure that these "reflections" by the sainted professor in the Theological Seminary at Lancaster Pa., will be read with profit.)



UCH thoughts as I can command, after several days' reflection, on the matter of missionaries returning to the home land, I commit to paper.

The first case regards missionaries expecting to return to their fields. On this question it is assumed that no approved missionary comes back to the home land without cause. The rule seems to be adjudged to be wise that approved missionaries should return to the home land on an average at the end of service of eight or nine years, in order to recuperate strength and renew their fellowship with the home churches. With this rule or custom I have no fault to find. If the missionary remains a year, or if occasion justifies two years, his time in my judgment should be given chiefly to two things—rest and study. Theological and linguistic studies on the one hand, and on the other cessation from labor or the quiet of rest should occupy at least one-half of his time. Visitation of the churches and of conventions ought to be subordinate. The missionary by this course will grow in intellectual and spiritual strength, and in general fitness for the demands of a foreign field. To devote the greater part of his time to visitation or practical church work is a mistake. The missionary, after one or two years, is likely to go back with no more strength intellectually or morally, and with no more power spiritually than when he returned. A loss to him on this score is a loss to the missionary work.

The next case concerns missionaries not expecting to return. How to deal wisely and justly with cases of this class will depend largely on the cause or occasion of their return to the home land. Is the occasion loss of health? If so, it is not difficult to give a suitable answer. The cause, however, may be very different. Has the missionary lost his lively interest in Foreign Missions? Has he become negligent? Was his appointment a mistake? Or has he proved to the Board his general unfitness for the foreign

work, or to be a true representative of Christ and his religion among the heathen?

If his appointment was a mistake some responsibility attaches to the Board no less than to the man. The Board should cultivate better insight into character and exercise a more rigid and thorough judgment respecting applicants. No personal considerations should have an influence in the appointments. No missionary is better than one who proves to be a failure on account of any educational, intellectual, moral or religious deficiencies. The case is different if the missionary has permission to return for any family or social consideration.

The third problem appears to be easier of solution. If an approved missionary disabled in the service returns the Board should, of course, provide for his support and comfort. If in consequence of rest and of medical direction and care he recovers health, and his strength is confirmed, he ought to go back to his missionary work, unless there be good reasons to the contrary. If fitted by his education; if fitted by experience on the foreign field, then it is the foreign field which is his appropriate sphere of labor. Of course, there are exceptional instances. I speak only of ordinary cases.

If the returned missionary has been permanently disabled in the service; if there be little or no prospect of recovery, and he cannot support himself comfortably, the Board should provide for himself and his family an adequate support. In my judgment, wisdom dictates that instead of using for this purpose some funds of the general treasury for Foreign Missions, a special fund should be established.

These thoughts are given for what they are worth. They are not sufficiently matured to be worthy of decisive influence. Such as they are, they are placed at your disposal.

EMIL V. GERHART.

November 18, 1893.

THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Fifteenth and Race Streets, Philadelphia. Pa.

BOARD OF HOME MISSIONS

President,
Rev. Charles E. Miller, D. D., LL. D.
Vice-President,
Rev. William C. Schaeffer, D. D.
General Secretary,
Rev. Charles E. Schaeffer, D. D.
Recording Secretary,
Rev. J. Harvey Mickley, D. D.
Treasurer,
Joseph S. Wise.
Superintendents,
Joseph S. Wise, Church-building.
Rev. David A. Souders, D. D., Immigration.
Rev. James M. Mullan, Eastern.
Rev. John C. Horning, Western.
Rev. A. Carl Whitmer, Emeritus.
Rev. Josais Friedli, German.

Attorney for the Board,
C. M. Boush, Esq.
Members of the Executive Committee,
Rev. Charles E. Miller, D. D., LL. D., Rev. William C. Schaeffer, D. D., Rev. J. Harvey Mickley, D. D., Rev. I. C. Fisher, D. D., Elder F. C. Brunhouse, Esq.
Members of the Board,
Rev. Charles E. Miller, D. D., LL. D., Rev. William C. Schaeffer, D. D., Rev. I. C. Fisher, D. D., Rev. P. H. Dippell, D. D., Rev. J. H. Mickley, D. D., Rev. G. D. Elliker, Rev. E. R. Williard, D. D., Rev. C. B. Schneder, D. D., Elder F. C. Brunhouse, Esq., Elder E. L. Coblentz, Esq., Elder C. M. Boush, Esq., Elder E. J. Titlow.

BOARD OF FOREIGN MISSIONS

President,
Rev. James I. Good, D. D., LL. D.
Vice-President,
Hon. Horace Ankeney.
Secretary,
Rev. Allen R. Bartholomew, D. D.
Treasurer,
Rev. Albert S. Bromer.
Treasurer Emeritus,
Elder Joseph L. Lemberger, Phar. D.
Legal Advisor,
Elder John W. Appel, Esq.
Members of the Executive Committee,
Rev. James I. Good, D. D., LL. D., Hon. Horace Ankeney, Rev. Allen R. Bartholomew, D. D., Rev. Albert S. Bromer, Rev. Charles E. Creitz, D. D., Elder Joseph L. Lemberger, Phar. D., Elder David A. Miller.

Members of the Board,
Rev. James I. Good, D. D., LL. D., Rev. Allen R. Bartholomew, D. D., Rev. Conrad Hassel, Rev. Albert S. Bromer, Rev. Frederick Mayer, D. D., Rev. Irwin W. Hendricks, D. D., Rev. Charles E. Creitz, D. D., Rev. John M. G. Darms, D. D., Elder Joseph L. Lemberger, Phar. D., Elder John W. Appel, Esq., Elder George F. Bareis, Elder William W. Anspach, Elder Horace Ankeney, Elder David A. Miller, Elder J. Q. Truxal, Esq.
Field Secretaries,
Rev. Jacob G. Rupp, Allentown, Pa.
Rev. Daniel Burghalter, D. D., Tiffin, O.
Meetings.
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

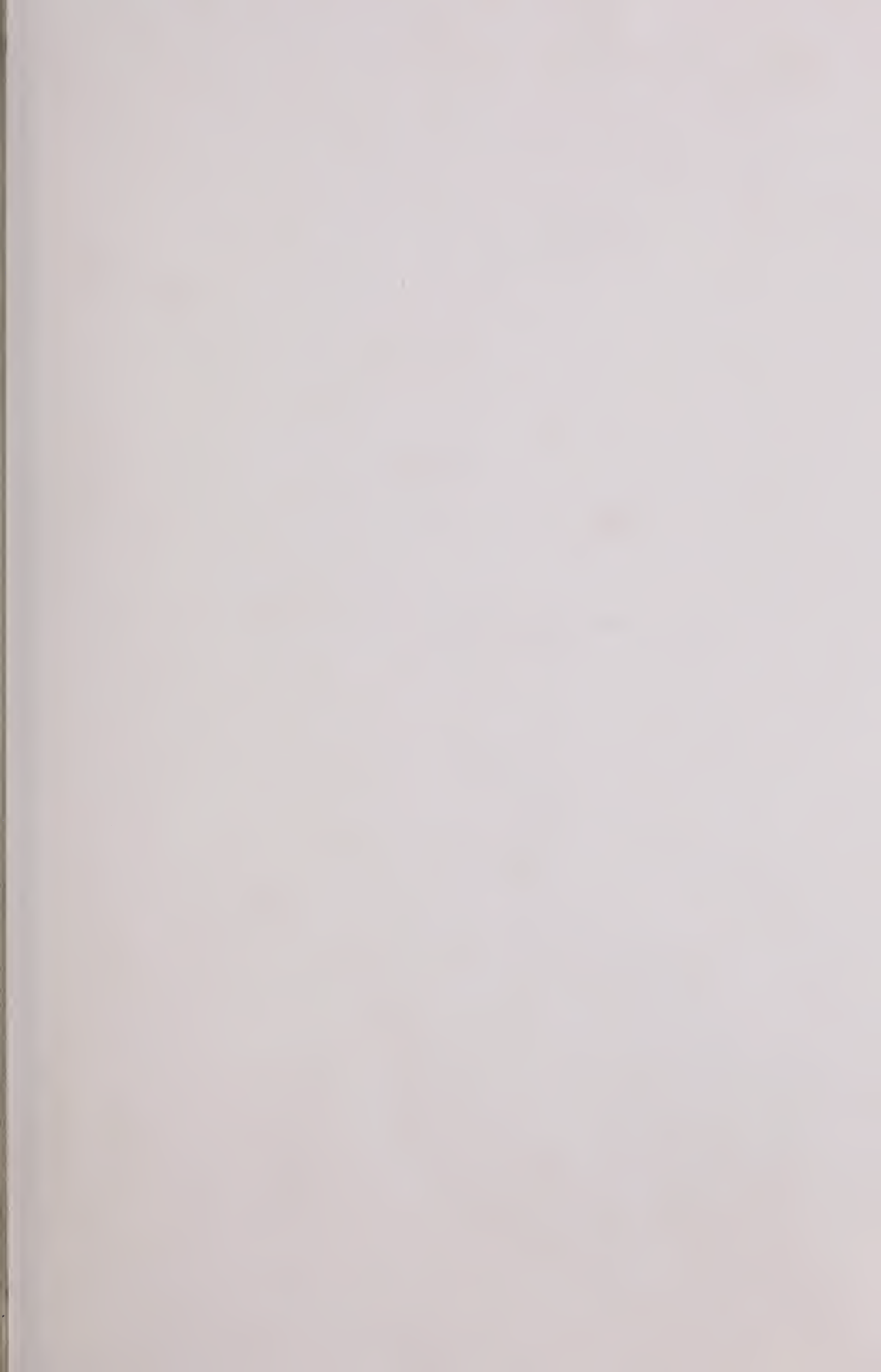
For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

WOMAN'S MISSIONARY SOCIETY

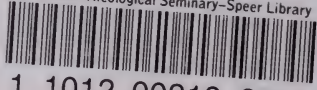
President,
Mrs. W. R. Harris, 279 Wiles street, Morgantown, W. Va.
Vice-Presidents,
Mrs. F. H. Diehm, Huntington, Ind.
Mrs. E. W. Lentz, Bangor, Pa.
Recording Secretary,
Miss Helen Bareis, Canal Winchester, Ohio.
Corresponding Secretary,
Mrs. B. B. Krammes, 14 Clinton avenue, Tiffin, Ohio.
Treasurer,
Mrs. Lewis L. Anewalt, 814 Walnut street, Allentown, Pa.
Statistical Secretary,
Mrs. Anna L. Miller, 534 Sixth street, N. W., Canton, Ohio.
Secretary of Literature,
Mrs. Irwin W. Hendricks, Chambersburg, Pa.
Secretary of Thank Offerings,
Mrs. Allen K. Zartman, 1354 Grand ave., Dayton, O.
Executive Secretary,
Miss Carrie M. Kerschner, Reformed Church Building, Philadelphia, Pa.

Secretary of Life Members and Members in Memoriam,
Mrs. R. Ella Hahn, 425 N. Fifth street, Reading, Pa.
Secretary of Missionary Correspondence,
Mrs. C. H. Nadig, 723 Hamilton street, Allentown, Pa.
Secretary of Young Woman's Auxiliaries,
Mrs. B. F. Andrews, 280 W. North street, Akron, Ohio.
Secretary of Mission Band Department,
Mrs. John Lentz, 218 Broadway, Milton, Pa.
Secretary of Organization in German Synods,
Miss Ruth Nott, 1192 Ninth street, Milwaukee, Wis.
Secretary of Temperance,
Mrs. Conrad Clever, Hagerstown, Md.
Printing Committee, Chairman,
Mrs. C. A. Krout, 240 S. Washington street, Tiffin, Ohio.
The Executive Committee consists of the Officers.



I-7 v.12
Outlook of Missons

Princeton Theological Seminary-Speer Library



1 1012 00319 2996